

A
TRANSLATION
of the Booke of
NATVRE.
into the Vse of
GRACE.

PERFORMED AND PRINCIPALLY
intended for the benefit of those who
plead ignorance, or that they are not Book-
*learned, or that they want teachers and
so thinke to excuse themselves
in their sinnes.*

By WILLIAM EVANS, M^r of Arts of
St Mary Hall in Oxford.

1 Cor. 3. 1. 2.

*And I brethren, could not speake vnto you as vnto spiritnall, but as vnto car-
nall, even as vnto Babes in Christ. I haue fed you with milke and not with
strong meat.*

Rom. 6. 19.

I speake after the manner of men, because of the infirmity of your flesh.

OXFORD,

Printed by Iohn Lichfield Printer to the Vniuersity, and
are to be sold by Thomas Huggins. 1633.

TRANSLATION

of the Book of

IN AT V R E

into the V for

GRACE

PERFORMED AND PRINCIPALLY

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...of

to think to create in ourselves



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And I believe, that the Lord will be with you, and that you will be able to do all that He will give you power to do.

19. 6. 19

I found after the removal of water, because of the influence of heat.

OXFORD.

Printed by John Kitchell Printer to the University, and
are to be sold by Thomas Hodgkin. 1653.

TO

THE TRVLY NOBLE

GENTLEMAN, M^r THOMAS

COVENTRY, Sonne and heire to

the Right Honourable Thomas Lo:

Coventry, Baron of Ailes-borough,

Lo: Keeper of the Great Seale of

ENGLAND, &c.

Grace and Glory.

Sir



HERE present vnto
you, *A Translation of
the booke of Nature*, not
of the folio, or volumi-
nous booke of Na-
ture, *The World*: but of
the *Manuell* thereof,
Man. The Worke it

selfe, for the matter hereof, is as most of o-
ther mens are, *Ancient*; *Nilil jam dictum quod
non dictum fuit prius*, There is nothing new vn-
der the sunne, *Eccles. 1. 9.* But for the manner
and method hereof, I dare say, *aspice hoc nouum*

est. See this is new, v. 10. And for matter and manner, I find, both by the testimony of the learned, and also by experience, *vile & dulce*, that 'tis no lesse pleasing, then profitable; especially to the common and ignorant sort, whose good, as I am bound to tender (*being debtor both to the Greekes, and to the Barbarians, both to the wise, and to the vnwise Rom 1.14*) so I here principally intend. As it is, I humbly offer it to your *Noble hands*, desiring hereby to testifie that *affection and respect* which I owe, and beare vnto you: And withall craving your *acceptance*, and that you would bee pleased, to suffer these my *first fruits* in this kind to passe into the world through *your hands*. This if you please to grant, I doubt not but they will bee the better accepted of the good; & defended from the bad; and I shall remaine much bound vnto you; & happily be thereby encouraged, either to goe on in this *same worke*, or else to vndertake *some other*, more worthy your *Patronage*; In confidence hereof I am, and resolute to be

Your Honours in all true observance

WILLIAM EVANS.



To the Reader.

Christian Reader,



IN the Booke of Grace, which is the word of God, It is often written, that we of the Ministry are to prepare the way of the Lord, and to make his paths straight; That is, to preach and teach the maies of the Lord unto the people, so plainly and directly, as that the simplest may understand them, and walke therein without straying. Now ever since Christ Iesus my Lord hath counted me faithfull, putting me into the Ministry, 1. Tim. 1. 12. and commanded mee to labour in his vineyard, the Church, and to prepare his way, I have (my conscience bearing me witnesse) laboured with all the abilities which God hath given me, to doe his worke, & to prepare his way: Sometime shewing the way whereby the Lord comes to us; As by his Sonne Christ, by his holy Spirit, by the Ministry of his word, by the administration of his Sacraments, by his providence and preservation of us, by his blessings & by his punishments: Otherwhiles shewing which way we are to goe to him, as by the way of repentance of all our sinnes past, by faith in Christ, for the pardon of those sinnes; by a stedfast purpose to walke in all holy obedience to Gods commandements, in way of thankfulness for that pardon, and other his mercies. And both these maies of the Lord, as well of his comming to us; and of our going to him, I have these many yeares preached, and pressed with the best skill that I had; Sometime vsing one method, and sometime another: some-

Act. 20 v. 32.
Esa 40. 3.
Mat. 3. 3.
Mar. 1. 3.
Ioh. 1. 3.

time fishing with one bait, and sometime with another; sometime using one forme of speech, and sometime another; and all to prepare the way of the Lord, and to make his paths straight, and plaine for men to walke in. And having tried all the waies and baits, and meanes that I could thinke of, and were allowable for me to vse for that purpose, At last I found that saying to be true,

Horat. Art. Poet

Segnius irritant animos, demissa per aures,

Quam quæ sunt oculis subiecta fidelibus.

That ignorant people are sooner perswaded by plaine similitudes and familiar examples, then with subtile reasons, and accurate discourses: And finding it so, I fell, and set upon this worke, which I call, A Translation of the Booke of Nature into the vse of Grace. And here least any man should thinke, that in this doing, I attribute too much to Naturall reason and Philosophie; as if the points of Religion might be sufficiently proued, and demonstrated thereby; I shall desire you to doe me that favour, as first to heare what I say; and see what I doe, and then Iudge. For Philosophie, I neither altogether seclude her out of the Church, as some would doe; neither would I willingly suffer her to aduance her selfe above Divinity, as others would haue. I reuerence Divinity, as the Mistres, I respect Philosophie, as the Hand. maide to this Mistres. Moses, and the Prophets, and the Apostles, Men of unquestionable iudgement haue done so: And so I haue ranked them in this Treatise, giving Divinity the priority, to speake in every thing; and then Philosophie the next place, to speake and to illustrate the matter. If I had let naturall reason, and Philosophie, speake in these things alone, then thou mightest iustly except against me, and say with the Schooleman, Theologia symbolica non est per se argumentatiua: Or if I had let reason and Philosophie speake in the first place, I might likewise haue beene iustly blameable, for as the Schoolemen say well, Rationes præcedentes minuunt fidem, reasons going before faith, weaken faith: But inasmuch as I haue made Reason to speake, and to serue in the second place, & like a Hand-

maide

Naturaliste.

Aquinas 1 part.
quest. 1. art. 10.

maide, to have alwayes her eyes toward her Milster Divinity; howsoever thou iudgest of it, certainly the Schoolemen will say, Rationes sublequentes augent fidem, that reasons coming after faith, doe strengthen faith. Reason makes not the matter more sure, ex parte veritatis distantis, in respect of God the speaker; but ex parte intellectus assentientis, in respect of the weakenesse of our understanding, which by the access of farther knowledge is more confirmed. But these things happily allowed, here againe it may be farther said, that I am very Copious, and frequent in this kinde of argument: or else having set upon it, that my Translation is not so full, and perfect, as it should be. For the first, my frequencie in this kinde of teaching, the Hebrew verily shall speake for me, wherein as the learned observe, almost every word hath a Metaphoricall sense, and doth illustrate by some allusion: imo Hæbrei quodvis sapienter & subobscurè dictum maximè quod est de hominis siue naturæ, siue officio, מַשְׁכָּל Maschal id est similitudinem appellant, hoc enim sensu Dicta Salomonis Ethica, quæ Proverbia vulgò appellamus, nominantur מִשְׁלֵי שְׁלֹמֹה Mischlé shelomó, id est, parabola Salomonis. And for the second, I humbly acknowledge it, but yet that shall not deterre me from my intended purpose; Malim enim aliquid agendo, maiorem à me doctrinam, & sapientiam desiderari, quàm nihil agendo, prudentior, doctiorq; judicari: having received a talent from the Lord, I know my selfe bound, and that by a straight charge, to negotiate therewith, and to put it to the uttermost profit, I had rather then, by doing some good, lay open my infirmities to the censures of men; then by idlenesse, to hide my talent in the earth, and so to incurre the indignation of my Lord. Besides if I had prosecuted this argument at this time ever so farre, and ever so exactly, yet I know I should not (no more then my betters) escape the lash of censure, especially of deficient minds, and such as knowe, or doe least, whose property is, to seeke by censuring, to be accounted wise, and to get themselves grace by disgracing of others.

But howener whether by grace or disgrace, or to use the words
of

.et. 4. la. D

Piscat. in Mat.
c. 13. S.Luk. 19. 13.
Mat. 25. 27.

To the Reader.

2. Cor. 6. v. 8.

Gal. 4. 19.

of the Apostle, Whether by honour or dishonour, euill report
or good report, thus farre I am contented at this time, to
travell abroad for the common good: And in speciall for your
good, little Children; of whome I travell in birth, till Christ
be formed in you: If I find that this my travell likes you, and
that any good comes of it, I shall be ready to goe on farther for
you in this kinde: In the meane space desiring your acceptance,
in way of recompence, I commend you to God, and to the
word of his grace, and rest

Yours, according to my Talent, both to
Preach, and to pray for you.

WILLIAM EVANS.



A
TRANSLATION
OF THE BOOKE OF
NATVRE, INTO THE
VSE OF GRACE.

R o m. Cap. 12. Ver. 4. 5.

As Wee haue many members in one body, and all members haue not one office: So we being many, are one body in Christ, and every one members one of another.



S God in times past diversly, and many Heb. 1. 1.
wayes, spake vnto the Fathers by the
Prophets: So also he hath, and doth vn-
to vs in these dayes, by his Apostles &
Ministers. Speaking and teaching vs
sometimes by plaine principles, and af-
firmatiue conclusions, and otherwhiles
by more plaine parables, and simili-
tudes.

In this place, the holy and blessed Apostle teacheth vs by
a similitude, or comparison drawn from the bodies of men,

A

laye

saying: *As we haue many members in one body, &c.*

And the maine thinge which the *Apostle* teacheth vs hereby, is this. Namely that wee should not bee curious in seatching into hidden thinges, aboue our gifts: or ouer-busie in meddling with thinges not pertaining to vs. This appeares by the precedent, and subsequent verses. For having in the former verse admonished every man, not to thinke of himselfe more highly then he ought to thinke, but to thinke soberly according as God hath dealt to every man, the measure of faith. And being in the wordes following, to admonish every man to a diligent walking in his owne calling, in these words hee proffeth forward his said doctrine, by this Elegant and apt similitude, taken from the bodies of men, saying, *as we haue many members in one body &c.* Which is as if hee had said thus. As in the body of man, the members, though diuerse, & of diuerse offices, are so knit together, that they sweetly agree, without envying, insulting, & incroaching one vpon another: So ought it to bee in the Church, which is the *Mysticall body* of Christ. This is the scope and meaning of the *Apostle* in this place.

And by this we see, we may learne wifdome, as by the *Booke of Grace* the word of God: So by the *Booke of Nature*, the worke of God. Euen by the *compendium* or *manuell* thereof: Man: specially when these two are ioyned together, & read or heard in their due place and order. The *Apostles* practise here, is a plaine prooffe hereof. And this his practise, I purpose (God willing) farther to prosecute, ayming at one and the same end, which he did, that is, the speedier edifying of the Church of God. And the method that I shall vse, shall be the very same with the *Apostles* here. That is, first to propose, and then to demonstrate the said proposall by the testimony of *Grace*, and *Nature*. And the first proposition shall be. *Quod sit Deus.*

I.

That there is A God.

And this I say through the grace giuen vnto mee, to vse the words of the *Apostle* vers. 3. that is by warrant and

and testimony from the word of Grace, committed to my dispensation, being a Minister, and namely, by testimonie of those places which say *In the beginning God created the heauen and the earth. Gen. 1.1. God created man in his owne Image vers. 27. God saw every thinge, that he had made vers. 31. God spake these words, I am the Lord thy God. God is the king of all the earth. Doubtlesse there is a God Psal. 58. vlt.* Thus the Scripture is euident, besides infinite other places, tending to the same purpose.

Exod. 20.

II

And as by the Booke of Grace, the Scripture: So by the Booke of nature, Thy selfe, thou mayest learne to beleene and acknowledge. *Quod sit Deus*, That there is a God, even by thine owne conscience accusing thee for secret sinnes, for if thou hast committed any sinne, as Murder, Fornication, Adultery, Theft, or the like, & hast done it euer so secretly, and hiddenly from the sight of any person living: yet thine owne conscience will accuse thee, witnesse against thee, trouble thee, and condemne thee for it. Now what doth this accusing, this witnes-bearing, this troubling, terrifying, and condemning of the Conscience meane? But that there is a spirituall substance, most wise, most holy, most mighty, that knowes and sees all things, to whome conscience beareth witnesse, and whose sentence it stands in feare off, which is neither Man or Angel, but God alone. Not Man, for Man knoweth not the trespass committed, whereby the trespasser should stand in feare. And neither Man, nor Angel can heare the voice of conscience, or receiue the testimony thereof. Or yet discern what is in the heart of Man, whereby he should be disquieted, or troubled in mind. And yet he is troubled, he is vexed, he feareth, yea and sometime despaireth. All which sheweth vndoubtedly that there is a God. A God that seeth in secret, that hateth iniquity, and will take vengeance on them that doe euill. For if there were no God, what need this feare? This trouble and vexation of conscience for secret sinnes? This doubting, this despair? Let *Archist.* barke against this as long as they will,

Si Deus non esset cur desperaret Nero, qui a testos Dei occidit? Cur desperaret Iudas, qui Dominum in manus peccatorum tradidit?

they haue that in them, that will convince them of the truth of the God-head, will they, nill they, either in life, or death. So that they shall say. *Verily there is a reward for the righteous, doubtlesse there is a God that indgeth the earth.*

Plal. 58.

II.

That there is A Trinity of Persons in the vnitie of Divine essence: And an vnitie of essence in the Trinity of Persons.

Thus saith the Booke of Grace. *There are three that beare record in heaven; The Father, the Word, and the Holy Ghost, and these three are one.* 1. Ioh. 5. 7.

1. Iohn. 5. 7.
Math. 3. 16 17.
Galatians. 4. 9.

Plena Deo
similisq; cre-
anti. Pruden-
de natura
anime.

And this we may learne to acknowledge in some sort, by the light of Nature, even by the soule which God hath giuen vs; (that sparke of Divinity.) There are three speciall faculties, or powers of the soule. The understanding, the memory, and the will. And yet these three make but one soule, and this one soule is in these three. In this thou mayest behold some semblance of that great *Mysterie*. And thus S. August. doth illustrate the matter. *De Trin. lib. 11. c. 11. Idem Epist. 102. sic Bernard Meditat. cap. 1. Et sic alius non infima sortis, atq; eruditionis. Vides (inquit ille) in animo tuo tres primas esse potentias, nempe memoriam, intellectum, & voluntatem. Vides etiam has esse tres distinctas potentias animi. In super vides has tres potentias unitas, unum esse animum in his baptissima Trinitatis imaginem videas. Nam vt tres potentia anima, non sunt confusa, sed distincta: ita quidem sunt Dei. Sol patrem, tres persona Trinitatis. Sed ha tres potentia sunt vnus animus: ita & ha tres persona sunt vnus Deus, per nosce ergo te ipsum, Deumq; trinum & vnum noveris, ad cuius similitudinem factus & creatus eras.*

Io: Cas: poli: II
pist ad Lect

In sole etiam
habemus quan-
dam representa-
tionem Tri-vni-
tatis. Sol patrem,
splendor filium,
calor spiritum
representat.

Io: D. serm: of
Diuino mist.

This similitude I confesse, with a discreet *Moderne Diuine*, doth not so fully illustrate the matter, for if the Father begot the Sonne, as the power of the understanding produceth its self, then must the Sonne beget another Sonne, as being with

with the same power indued. Likewise as the spirit is produced by loue: so shall it againe produce a spirit by loue; so that this instance falls short of a due resemblance. And yet this must be granted, that it is the best help & shadow, that either we haue or may expect for expression hereof. Whil' it *Moses kept unveiled*; the *Israelites* could not indure to looke vpon his face, it was so bright; neither may we behold this *Misterie*, vnlesse it be through such shadowes and semblances as these.

That Iesus Christ the Sonne of God is Coeternall with the Father.

III.

Thus it is written. *In the beginning was the word, and the word was with God, and the word was God.* Ioh. 1. v. 1. this is written of Christ. Againe Christ praying vnto his Father saith, *gloryfie thou me with thine owne selfe; with the glory which I had with thee, before the world was.* Ioh. 17. 5. Christ therefore is *Coeternall* with the Father.

Iohn. 1. 1.

And for the illustration of this, we haue some helpe from the *Booke of Nature*. Even from our internall speech or reason. For as our internall speech and reason is generated in the soule, and of the soule, and is coetaneall with the soule: So is Christ begotten in the Father and of the Father, and is coeternall with the Father, and therefore hee is called in Scripture *ὁ λόγος τοῦ πατρὸς*. *The word of the Father.* Because (as *Basil* saith) the conception of a word in a mans mind is the neereft thinge, that in some sort can shadow vnto vs the manner how he is eternally begotten of his Fathers substance.

Iohn. 1. 1. 12.

Basil supra. 5.

Iohan.

That our Lord Iesus Christ, the Sonne of God, is God and Man in one Person.

IIII.

Thus saith the *Booke of Grace*. *The word was God, The word was made flesh. Made of a woman. Made man like vn-*

Iohn. 1. 1. v. 1.

4. Gal. 4. v. 4.

10 Phillp. 2.

to us in all things, sinne only excepted. Yet though he be God and man, he is not two, but one Christ. One person, one, not by conversion of the God-head into flesh, but by taking of the Man-hood into God. One altogether, not by confusion of substance, but by unity of person.

Take some light from Nature to cleare this. As the reasonable soule and flesh is one man: So God and man is one Christ. To this purpose see more. Calvin. Institut. lib. 2. cap. 14. Parag. 1.

V.

That God in his Nature and Attributes is incomprehensible,

Thus saith the word of truth. O the depth of the riches both of the wisdom, and knowledge of God, how unsearchable are his judgments, and his wayes past finding out. Rom. 11. 33. Who is worthy to open the Booke, and to loose the seales of his secrets? There is no man in heaven, nor in earth, neither under the earth, that is able to open that booke, neither to looke thereon, saith an Angel from heaven. Revel. 5. 2. 3. none but the Lyon of the Tribe of Iudah. No man knoweth the Father but the Sonne, and he to whome the Sonne will reveale him.

This we may learne to acknowledge even by the Booke of Nature, by that piece thereof, the eye or hand. The eye be it neuer so cleare, cannot see the thinnesse of the aire: no more can the eye of the mind, truly embrace the purenesse of the Deity, because it wants as it were a solid substance, whereon to fix. The hand cannot graspe a thinge bigger then it selfe: No more can a finite apprehension, thoroughly conceiue the divine attributes, being infinite. It may well conceiue that they are infinite, but not the infinitenesse; he is as high as heaven, what canst thou doe? Deeper then hell, what canst thou knowe Iob. 11. 8.

That

VI.

That the knowledge of God, and of the things of
God, is to be learned of God himselfe,

in his word.

Thus saith the Lord in his word *Learn of me.* Mat. 23. Reuel 3. v18.

24. Come and buy from me eye-salue; to annoint thine eyes,
that thou mayest see. The naturall man perceaueth not the
things of the spirit of God. Flesh and blood hath not revealed
these things vnto thee: (saith Christ vnto Peter vpon his con-
fession) but my Father which is in heauen. Mat. 16. 17. Every
man that heard and learned of the Father cometh vnto me John. 6. 45.
saith Christ. What man knoweth the things of man saue the
spirit of man, which is in him? Euen so the things of God, know-
eth no man, but the spirit of God, and he to whom the spirit
will reveale them. 1. Cor. 2. 11. 12.

Take farther light for the clearing of this from the Booke
of Nature, from that part thereof, thine eye, for sicut sol sine
sole non videtur; ita nec Deus sine Deo videri potest. As the
eye though it bee neuer so cleare, cannot see without the
light of the Sunne: so our vnderstanding though never so
quicke, cannot attaine to know the Lord, vntill he by his
owne light, reveale himselfe vnto vs in his word. And there-
fore it is, that the most wise Naturalists, being destitute of
this light, became vaine in their imaginations, and their foo-
lish heart was darkened.

Rom. 1. 21.

That the meanes of Salvation is only one,
euen Christ.

VII.

Thus saith the word of truth. Neither is there salva-
tion in any other; for there is none other name vnder heaven
giuen among men, whereby we must be saved. To him giue all
the Prophets witnesse, that through his name, whosoever be-
leueth in him, should receiue remission of sinne. Act. 10. 45.
In him all the Nations of the Earth are blessed. Gal. 3. 8.

Act 4. 12.

By

By his only righteousness, we are justified. Rom. 5.8.

If we looke into the *Booke of Nature*, we may find some illustration for this. For as the members of the body, though diverse haue but one meanes of life, even the soule: So Christians though diverse haue but one meanes of saluation, even Christ. And as the members being sicke and readie to dye, are cured, not by their owne power or vertue, but by the helpe of the Physitian, or Chyrurgion: So sinfull soules, being sicke and ready to dye, by reason of sinne, are cured not by their owne power or holynesse, but by the help of Christ, the only Physitian of soules, that good Samaritan. *He saueth his people from their sinnes. And beside him, there is no Saviour. Isa. 43.11.*

Mat. 1. 21.

VIII.

That we must haue a sense, and a sorrow for our sinnes, before we can be saved by Christ.

Thus it is written. *Come vnto me all yee that are wearie & heauie laden, & I will refresh you. Mat. 11.28.* Before we can looke for ease & refreshing at Christs hands, we must be sensible of the heauie burden of our sinnes, & be wearie of it & willing & desirous to be eased of it. *Come vnto me yee that are wearie, saith Christ.*

And this we may learne to perswade our selues of, if we obserue but the course of *Nature*. For if a man carrie a heauie burden, too heauie for him to beare, he is not like to be eased, till being sensible of the weight thereof, he complaine and call for helpe, to some friend or other: And no more are we, being heauie laden with the burden of sinne, (as we are all by nature) like to finde ease, and helpe, at the hands of Christ, till hauing a sensible feeling, of the heauie weight and burden thereof, lying vpon our soules, we come, and call vnto him for helpe, for then, and not vntill then, is his promise of refreshing made.

Mat. 11. 28.

Nature affords more similies, for the illustrating of this truth. And because it is a thing worthie to be remembered, I will

will produce one more, and that shall be of a sicke man. If a man bee sicke, and sore displeased, hee is not like to finde helpe and health, till hauing a feeling of his paine, hee complaine of his grieve, and let the Phisitian knowe where his paine lies, & desires his helpe: And no more is any man (being sicke in soule, by reason of sinne) like to be cured by Christ till hauing a feeling of his spirituall infirmitie, he complaine of the grieve & paine thereof, & open & declare his sinfull and damnable estate, and desire for helpe. Christ saith that he Came not to call the righteous, *but sinners to repentance*. Not the righteous, that is, not those who thinke themselves in a right good estate of themselves, by vertue of their owne righteousness, having no sight nor sense of any wants they haue. But he Came to call *sinners to repentance*, that is, those that haue a sense, and feeling of their sinnes, and are sorie for them, that haue such a sense, and feeling of their owne sinnes, and vnrightheousnesse, as that they *hunger and thirst after the righteousness of Christ*, that they may be found in it. *These meeke ones, these humble and contrite hearts* Christ came to call, to saue, and not the proud ones, not those who are *pure in their owne eyes*, and yet are *not washed from their sinnes*, not those who are soule-sicke of sinne, and yet thinke themselves well. He that is sicke, and feeles no paine, but thinks himselfe well, is in a very ill case, saith the Physitian. A case, a great deale worse then his, who is sicke, and sensible of his disease: And verily so is he, who is soule-sicke by reason of his sinne, (as we are all more or lesse) and yet is not touched with a feeling thereof. Such a one is in a desperate case. For *primus ad sanitatem gradus est novisse morbum*. We are neuer in the way to obtaine health, either of body, or of soule, till we knowe and are sensible of our disease, either spirituall, or corporall, sinne or sicknesse.

Prou. 30. v. 12.

Quid miserius
misero non mise-
reante (eipsum.
Augusti Confes.
lib 1. c. 13.

That

IX.

That we must consider our wayes, and take notice
of our finnes and misery, before we can truly
repent, and turne to God.

Reuel. 2. 5.

Thus saith the Booke of Grace. Let vs search and trie our
wayes, and turne againe to the Lord. Lament. 3. 40. Remem-
ber from whence thou art fallen, and repent. Thus did David.
I considered my wayes (saith he,) and turned my feete vnto thy
Testimonies Psal. 119. 54.

Reuel. 3.

And this we may learne to acknowledge by the Booke
of Nature. Even by the sense of seeing, for *that which the eye
seeth not, the heart toucheth not*. There is no sorrow for vñ
knowne sinne, and vñknowne danger. As long as a man
doth not consider his wayes, and take notice of his sinfull
and miserable estate, hee thinks all is well, as the Church of
Laodicea did, he hath no remorse for any thinge that he did.
But once beholding, & thoroughly viewing his sinfull wayes,
and danger thereby, repentance followes, as we may see in
David, who hauing thought of his wayes, turned his feete
vnto Gods Testimonies. And in Peter, who hauing remem-
bred how he had shamefully denied his Master, went forth
and wept bitterly. Thus serious consideration brings forth
serious humiliation, serious conversion vnto God. We see
in Nature there is the same instrument of seeing, and of
weeping; to shew that weeping depends vpon seeing, hee
that sees well, weepes well, he that sees his finnes thorowly,
will bewaile them heartily. I say then with the Prophet,
stand in awe and sinne not. Commune with your owne hearts in
your Chamber, and be still. Psal. 4. 4.

Mar 26

psal 38 v. 18.

X.

That Confession of finnes brings peace to the Soule,
and quietnesse to the Heart.

psal. 32. v. 334.
5. 6.

Thus saith the holy Prophet, in the Booke of Grace. While
I held my tongue, that is, not confessing my finnes, my bones
consumed.

consumed away through my daily complaining. For thy hand was heavy upon me day and night, and my moisture like the drought in summer. But I said I will confesse my sinne, and so thou forgavest the iniquity of my sinne, thou didest free mee from trouble, and compasse me about with songs of deliverance.

9.7. Thus confession of his sinnes brought ease to his conscience. And so still he that covereth his sinnes, shall not prosper, Prov 28 v. 13 but he that confesseth and forsaketh them, shall have mercy, shall have ease in his minde.

And this we may learne to acknowledge out of the Booke of Nature, even by the easing of a sicke stomacke. For as a sicke stomacke is eased by vomiting. So is a guilty conscience eased by confession, and not before. Deferre not then to take this vomit, if thou wilt have ease and quietnesse of minde.

That we should not be dejected in minde, or cast away our hope, by reason of troubles of minde, streights of conscience, or vexation of spirit.

Thus saith the word of Grace. The sacrifice of God is a troubled spirit. A broken & contrite heart O God thou wilt not despise. This David knew, and therefore in the troubles of his minde, he encourageth his soule, and saith. Why art thou cast downe, O my soule, and why art thou so disquieted within me? hope thou still in God.

And verily if we looke into the Booke of Nature, we may obserue & gather somewhat to cleere this matter, and that by the manner of the naturall birth: for as there can bee no birth without the paines of Trauell going before: So neither can our new birth be wrought without godly sorrow, and anguish of spirit. The sorrowes of a woman in Trauell are the fore-runners of a naturall birth: and so the sanctified troubles of conscience are but the delours of the New birth. And therefore in such perplexity, comfort thy selfe, and say with the holy Prophet. Why art thou so disquieted, O my soule, and why art thou so vexed within me? Hope thou still in

the Lord- Psalme. 42. 5. 11. 43. 15.

XII.

That the soule is immortall.

Ioh. 11. 25, 26.

Ecclesi. 12.

v. 7.

Ecclesi. 3. v. 21.

Thus saith the word of Grace. He that beleeneth though he were dead, yet shall he live. When the body returneth to the earth, the spirit returneth to God that gaue it. When all turne to dust both man, and beast, the spirit of man goeth upward, and the spirit of the beast goeth downward. When the body is dead because of sinne, the spirit is life for righteousness sake.

Rom. 8. 10.

Sir Ioh. Duns
in his nosce-
ipsum.

And this doth appeare likewise by the light of Nature, even by the motions of the soule, and the affections thereof, as the desire of death in the better, and the feare of death in the worse sort of soules, take the forme of argument here hence in his words and forme, who hath many more to this purpose.

Reason
drawne from
the motion
of the soule.

How can shee but immortall be?

When with the motions of wit and will,

Shee still aspires to eternitie?

And neuer rests; till she attaine to it?

Water in Conduit-pipes can rise no higher.

Then the well-head, from whence it first doth spring.

Then since to the eternall God she doth aspire,

She cannot be, but an eternall thing.

Reason, from
Contempt of
death in the
better sort of
spirits.

The better Soules doe oft despise

The bodies death, and doe it oft desire.

For when on ground the burthened ballance lyes,

The empty part is lifted up the higher.

But if the bodies death the soule should kill,

Then death must needs against her nature be;

And were it so, all soules would fly it still,

For Nature hates and shunnes her contrary.

For

For all things else, which Nature makes to be,
 Their being to preserve, are chiefly taught;
 For though some things desire a change to see,
 Yet neuer thinge did long to turne to nought.
 If then the soule were quenched quite,
 She could not thus against her Nature runne;
 Since every senslesse thinge by Natures light
 Doth preservation seeke, destruction shunke.

And as the better spirit, when she doth beare
 A scorne of death, doth shew she cannot dye;
 So when the wicked soule deaths face doth feare,
 Even then she proues her owne Eternity.
 For when deaths forme appeares, she feareth not
 An utter quenching, or extinguishment;
 She would be glad to meet with such a lot,
 That so she might all future ill prevent.

But she doth doubt what after may befall;
 For Natures law accuseth her within,
 And saith, tis true, that is affirm'd by all,
 That after death, there is a paine for sinne.
 That there shall be a resurrection of the body.

Reason from
 the feare of
 death, in the
 wicked
 soules.

XIII.

This the Booke of Grace testifieth saying. Thy Dead shall
 rise, Esay. 26. 19. the houre commeth in which all that are in
 the graue, shall heare the voyce of the Sonne of Man, and shall
 come forth. Ioh. 5. 25. 28. 29. This corruptible must put on in-
 corruption. 1. Cor. 15. 53. Thou wilt not leaue my soule in
 hell, neither wilt thou suffer thy holy one to see corruption.
 Psal. 16. v. 10.

Job. 19.

16. 27

Ezech. 37. 5.

With this agreeth the Booke of Nature we see, & know,
 the body cannot sinke, or be drowned, as long as the head is

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Tertul.

about water. Now Christ is our head, and we are his members, our head is risen, and holds vp, and is exalted farre above all heauens. We shall not then be left behind, but even this body shall be receaued into heauen, whether he hath carryed the pledge of it, in his humanity. Be secure O flesh and blood, thou vsurpest heauen in thy head Christ.

XIII.

The Salvation of those which truly repent, and vnfaignedly beleene the holy Gospell, is sure and certaine,

This the word of Grace witnesseth, saying, Whosoever beleeueth in the Sonne of God, shall not perish, but haue everlasting life. Ioh. 3. 16. there is no condemnation to them that are in Christ Iesus, which walke not after the flesh, but after the Spirit. Rom. 8. 1. the gates of hell shall not preuaile against them. Mat. 16. 18. God willing more abundantly, to shew vnto the heires of promise the immutability of his counsell, confirmed it by an Oath, that we might haue a strong consolation. Heb. 16. 17. 18.

*Par. in
Rom. 5. 10.*

This assurance, the Booke of Nature doth in some sort demonstrate vnto vs. We see, if the head liue, the body liues also, for the head liues not without the body. Now Christ our head is alieue, and alieue for evermore. Death hath no more dominion ouer him. If Christ then liue, we shall liue, being knit, and vnited vnto him by faith. Yea with reverence be it spoken, Christ must cease to be himselfe, if we be not saved, we that truly repent, and vnfaignedly beleue the Gospell, neither can he be saued (in the integrity of his body the Church) without vs, as the head liues not without the body.

That

That no man upon the hearing of * Gods eternall Predestina-
tion, and unchangeable decree, is to cast away the care of
a good life, saying, If I be Predestinated to be
saued, I shall be saued, let me live as I list;
and if I be Predestinated to be dam-
ned, I shall be damned, let
me doe what I can.

XV.

* Mat. 25. 34
Ephes 1. 4.
Eccles. 3. 14

This wisdom is not from aboue, but is earthly, sensuall, and
diuelish. The wisdom which is from aboue, saith, that
whome God hath predestinated to salvation hereafter, them
he predestineth to be conformed to the image of his Sonne
here. As first to be called, then iustified, after sanctified, and
last of all to be glorified. Rom. 8. v. 29. 30. They who are e-
lected according to the fore-knowledge of God the Father un-
to salvation; are cloth also, through the sanctification of the
spirit unto obedience I. Pet. 1. 2. Though glorification doe
necessarily follow predestination, or election, yet not imme-
diately; there are meanes and wayes from the one to the o-
ther, euen the way of good workes, which God hath ordained
that we should walke in them. Doe not then neglect the way
of good workes, the way of a Godly conuersation, because
of the immutability of Gods purpose.

Iam. 3. 15.

Rom. 8. v. 29.

30.

I. Pet. 1. 2.

predestinatio
non facit saltum

Ephes. 2. v. 10.

Learne better wisdom then that from the *Booke of Na-
ture*. For put the case, that thou wert on the top of an high
Tower: and that God hath Predestinated, that thou shalt
come safely downe, or else breake thy Neck in comming
downe: wilt thou now leap downe vpon this reason, neg-
lecting the ordinary way? I trow not, thou wilt not trust
thy body vpon these termes. And art thou so madde as to
trust thy soule on such. Say farther that God hath predesti-
nated that thou shalt liue to the end of this present day, or
that thou shalt dye before night, wilt thou vpon this drinke
poyson, saying why. If God hath predestinated I shall liue,
I shall liue, though I eate poyson. If to dye, then I shall dye,
though

Esay. 38. v. 5.

though I be neuer so carefull. If thou beeſt in thy right minde, thou wilt not doe thus. *Hezekia* had assurance of the prolonging of his life, for fifteene yeeres, yet neglected not the meanes of preſeruing his life. So the predeſtination of God, ought not to make vs careleſſe of vſing the meanes of ſaluation, but knowing that God hath decreed to ſaue by meanes, we ſhould vſe the meanes to make our calling and election ſure.

XVI.

*That God is not the Author of ſinne.*Wile cap. 15.
11. 12.

This the Booke of Grace witneſſeth, ſaying. Let no man ſay when he is tempted, I am tempted of God: for God cannot be tempted with euill, neither tempteth he any man, to wit, vnto ſinne. Iam. c. 1. 13. God hath no pleaſure in wickedneſſe, neither ſhall any euill dwell with him. Pſal. 5. 4. the Lord loueth righteousneſſe and hateth iniquity. Pſal. 45. he hath no need of the ſinfull man. It is true, God is the author of every action of man, for in him we liue, moue, and haue our being. Act. 17. but not of the ataxie, or diſorder, that is in the action, not of the prauity of it. The doing of a thinge proceedeth from the Creator. 2. Sam. 24. But the euill doing of it commeth from the Creature. Ier. 13. 23. Hoſea. 12.

Sol & homo ge-
merant homi-
nem.

Take ſome light from the Booke of Nature for the farther manifeſtation of this point. In the generation of an Infant, the Sunne and Man doe concurre together, yet if a Monster be generated, it is not aſcribed to the Sunne, but to man; for therefore is the Monster bred, becauſe through the defect of the Organ, or the euill affection of the matter, the vniuerſall agent cauſe, is withdrawne from the accuſtomed Courſe. Euen ſo to humane actions, God and man doe concurre, yet if any euill be in the action, it ought not to be aſcribed to God, but to the euill diſpoſition of mans will: The duell, or man that entileth another, or a mans owne ſelfe, that entileth himſelfe are the true cauſes and authors of ſinne.

Not

Not to be questioning of hidden things, or of those things which are not profitable to knowe.

XVII.

Thus the Booke of Grace's Secret things belong vnto God, but things revealed to vs, and our Children. Deut. 29. vlt. That which is farre off, and exceeding deepe, who can finde it out? Ecclesi. 2. 24. and now Gods Iudgments are like a great deepe. Psal. 36. 6. his wisdom is infinite. There is no searching of his vnderstanding. Esay. 40. 28. his iudgments are vnsearchable, and his wayes past finding out. Rom. 11. 33. Seeke not out then the things that are too hard for thee, neither search the things that are aboue thy strength, but what is commanded thee, thinke thereupon with reverence, for it is not needfull for thee to see with thine eyes, the things that are in secret, be not curious in vnnecessary matters. Ecclesi. 3.

Learne better wisdom then this, from the Booke of Nature. Thou knowest that to stare earnestly vpon the Sunne, is the way to loose our sight, not to increase it, not to see more, but not to see at all: so the way to vnderstand, and to attaine wisdom, is not to be busie in searching but to content our selues, with that which is revealed. Nay to presse diuine Mysteries too hard, is the way to become obnoxious vnto errors, and slips: for as the stomacke when it meeteth with meat hard, and not easie to be digested, sends vp noxious vapours into the braine: Euen so we lighting vpon points which are to knottie for vs, and not being guided by discretion, instead of doctrines broach our wild conceits. But are there any points of diuine Mysteries so knottie, and difficult, which a deep Scholler, a studious Diuine, an illuminated spirit cannot find out? Yes, very many, as the obscurity of the Trinity and vntity. The * personall union of the two Natures in Christ: The Mystical union of Christ and his Church. The reiection of the Iewes, and the calling of the Gentiles, and the recalling of the Iewes, The * depth of predestination, the manner of regeneration. Ioh. 3. 8. Rom. 11. 33.

1. Cor. 13.

1. Cor. 8.1.

1. Cor. 13. v.

12.

Ioh. 17.3.

1. Cor. 13. 12.

Esa. 40. 13.

Rom. 11. 34.

Wisdomc. 9.

13.

Rom. 1. 22.

Tim. 6. 4.

Quando anima

cozitationum

vincitur trebre

etc tunc que-

rit, cum vero sa-

na est, nō querit

sed fideliter cre-

dit. Chrys. hom.

in Cap 11.

Epist. ad Rom

v. 33.

All these are vnsearchable, past finding out to the full, by the most illuminated spirits that liue; for they that haue abundance of revelations, as S. Paul had. They that knowe most, yet knowe but in part, yea they knowe nothing as they ought to knowe. Now they see but through a glasse darklie. v. 12. the full sight, and perfect knowledge of these high and sublime Mysteries, is not for the life temporall, but for the eternall, so it is written. *This is life eternall to knowe God. Then we shall see God face to face; then we shall knowe even as we are knowne.* Let it bee our wisdom then, to see and acknowledge our want of wisdom, to comprehend these deepe Mysteries of God: and let vs not take vpon vs (be we ever so learned) to speake too freely or peremptorily, or definitiuely of them, as if we had knowne the minde of the Lord herein, or had beene his Counsellours. Rather let vs religiously adore these things by faith, then curiously search into them by reason farther then Gods word doth allow. Let vs make them rather matter to admire at, not so much to inquire into, least * in professing to be wise, we proue our selues foolish; and sicke rather then sound. For as sicke stomacks long for e- very thinge they heare of, and when they haue it, they can take no profit by it: So it is an argument of a weake minde, to be questioning of that which to knowe, would not bee profitable. When the minde is sicke, then it is questioning. Why? How? Wherefore? But when it is sound, then it questi- oneth not, but beleeueth.

XVIII.

That we are to ascribe the praise and glory of all the good, that we thinke, speake, or doe, to the goodnesse, and grace of God, & not to our owne good Nature.

Ier. 9. 13.

1. Cor. 1. 31.

2. Cor. 3. 5.

Esa. 26. 12.

This the Booke of Grace, doth frequently put vs in minde, be that gloryeth, let him glory in the Lord, saith the Prophet, and the Apostle, we are not sufficient of our selues, to thinke any thinge as of our selues: but our sufficiencie is of God saith the same Apostle. The Lord worketh all our workes in vs, saith the Prophet Esay. Therefore, Not unto vs O Lord,

not.

not unto vs, but unto thy name giue the praise, saith the Prophet David.

Esa 26. 12.
Psal. 115. 1.

And this the Booke of Nature is teady to teach vs. Wee see in Nature the members of the body, not being made by their owne vertue; but created by Gods almighty power before they execute their function, or office: So we that are Christians, are not members of Christ, through our owne workes, but we doe good workes being first members, & inserted into Christ. *Without him we can doe nothing. Through him we are able to doe all things. Without him we are dead in trespasses & sinnes.* Ephes. 2. 1. (and what can a dead man doe to his owne quickning?) *through him we are aline unto God.* Rom. 6. 11. *Without him we are not borne anew, and what can a mā doe before he is borne? By him regeniti sumus, we are begotten anew. Without him we are carnall, sold under sinne, in captiuitie to the law of sinne. Through him we are made free; free from the service and bondage of sinne.* Rom. 12. 14. 22. *free from the eternall condemnation of sinne. Free and forward to forsake all kinde of sinne, and to will, and to doe that which is good. If the Sonne doe make vs free, then are we free indeed.* Ioh. 8. 36. *Not vnto thy selfe then, O man, not vnto thy selfe, or to any other Creature, giue the glory; but to thy mercifull Creator and redeemer the Lord Iesus, of whom, and through whom are all things, to whom be glory for euer Amen.* 1. Cor. 8. 6.

Ioh. 15. 5.
Philip. 4.
v. 13. Ioh. 1. 13.
Iams. 1. 18.

Rom. 7. 14. v.
23.
Ioh. 8. 36
Rom. 8. 1.

Rom. 11. 36.

That we are to raise our affections from earthly things, and to set them on things that are aboue.

XIX.

This Grace doth greatly exhort vnto. If yee be risen with Christ, saith the Apostle, seeke those things that are aboue, where Christ sitteth on the right hand of God. Set your affections on things that are aboue, not on things on earth. Lay not up for your selues treasure vpon earth saith Christ &c. But lay up for your selues treasure in heauen. Labour not for the meat that perisheth, but for that which endureth to everlasting life.

Colol. 3. v. 1. 2

Mat. 6. 19. 20.
Ioh. 6. 27.

life. S. Paul did suffer the losse of all things, and did count them but dung that he might winne Christ, and be found in him.

Philip. 3. v. 8. This one thinge he did aboue all; even presse hard toward this marke; the marke of the high calling in Christ Iesus.

9. 13. 14.

Let vs as many as be perfect, be so minded. And for a farther inducement herevnto, hearken and consider what the Booke of Nature hath to this purpose.

Ouid. met.

*Os homini sublime dedit, Caelumq; tueri
Iussit, & erectis ad sidera tollere vultus.*

Columb lib 5 c 9.

Whereas all other Creatures are made to goe with their bodyes and eyes to the ground ward, man was made to goe vpright, and whereas all other Creatures haue but foure mulcles, to turne their eyes round about, man hath a fist to lift his eyes vp to heauen ward. Now what doth this intimate vnto vs? But that, howsoeuer we seeke for other things, yet first of all, and aboue all, we should seeke the kingdome of God, and the righteousnesse thereof, and set our principall desires, to enioy that blessed state of Gods children in heauen. But is it so in the practise of men? Most men indeed goe vpright but looke into their liues, and they might as well goe on all foure: for in their owne Conuersations they set their whole hearts vpon the earth, as the beast doth, and their eyes vpon the things of this world; hereby they doe abase themselves, and deface their bodyes, and being men, make themselves as beasts. We shall see great numbers of men, that runne and ride from place to place, to prouide for the body but to seeke the kingdome of God, where their soules should dwell after this life, in ioy for euer, they will not stirre one foote. But remember thy selfe, O man, and consider, that God hath giuen thee a stature, and a countenance, aspiring vppward, not groueling like a beast toward the earth, and this to the end that thou shouldst learne hereby to set thy affections on things aboue, and not on things on earth. And moreouer he hath compassed thine eyes with browes, and lids, and fences from dust and earth, that though thou lookest sometimes on earth, yet the

the least dust, or earth should not get into them. Again Consider that God hath made man with his feet to tread vpon the earth; as with his face to looke to heauen. Thereby to teach vs, to spurne it, and to contemne the world, in respect of heauen and heauenly things; and not to delight much in those things, by which the earth may be gained, but rather in those things, by which the great & excellent glory of heauen may be obtained. This the Lord doth farther declare, and set forth vnto vs, by a great wonder, or signe from heauen, in the 12 of the Revelation, v. 2. Where the Church is described vnto vs, hauing the *sunne*, and the *twelve starres* on her head, and the *moone* vnder her feete. By the *sunne*, and the *twelve starres*, is meant *Christ*, and the doctrine of the *twelve Apostles*, which is, as a diadem of beautie to her head and by the *Moone* vnder her feete, is figured the mutable world. Now seeing God hath set downe this order, that we should tread vpon the earth, hauing *Christ*, and his word on our heads. It is a shame to alter this order, as carnall men doe, who tread *Christ* and his word vnder their feete; and put the world as a garland vpon their *heads*. But the Good Christian will neuer place that nigh his heart, nor vpon his head, which God hath placed vnder his feete.

And no more, would any man doe, if he did but note and obserue that doctrine, which the very frame and forme of his heart doth continually teach him, which is thus. Mans heart is made broad aboue, narrow beneath. Open at the top, close below. To signifie that we should enlarge our affections towards heauenly things: And draw them to as narrow a point, as possibly we can, concerning earth, and earthly things: And so by the fashion of our hearts, we may learne not to follow the fashion of the world.

*That the things of this world are not satisfactory,
nor able to fill and content the minde of man.*

This the word of Grace doth plainly and frequently as-
firme.

XX.

Eccles. 1:8.

Ioh. 4.13.

C. 5. 10.

Quo plus sunt
pote plus sibi
in aqua,

firme and witnesse vnto vs, saying *The eye cannot be satisfied with seeing, nor the eare with hearing. All things haue an emptinesse and extreame vanity. He that loneth siluer shall not be satisfied with siluer, nor he that loneth abundance with increase. Whosoener drinketh of this water shall thirst againe, saith Christ himselfe.* There is a defect in the water of *Iacobs* well, and in euery other earthly thing whatsoever; as that it cannot satisfie the soule, or Conferre any true Contentment to the mind.

This we may learne likewise to acknowledge, out of the *Booke of Nature*, and namely out of that middle part thereof, the heart, the heart of man is made like a triangle, and the world round as a Circle. Now a Circle cannot fill a triangle, but there will be some corner empty. The whole Circular world cannot fill the triangular heart of man. It must be a *Trinitie* that can replenish this triangle. And there is no other *Trinitie* that can doe it, but the *holy, blessed, & glorious Trinitie*, the father, sonne, and holy ghost. When *God the father*, the most ancient of dayes, shall fill our *memory*; *God the sonne*, who is wisdom it selfe, shall fill our *understanding*; *God the holy Ghost*, who is contentation and loue, shall sit in our will, then all the powers of our mind will be at rest, when as they shall enioy him who made them. Then the mind will be satisfied, and contented, and not till then.

Ceteris rebus
occupari potest,
repleri non po-
test Bern.

There is nothing that takes any perfect rest or contentment, but in his proper object or Center. We know if a man had all the musicke, & melody in the world before him, he could not heare it with his eyes, because it is the proper object of the eare, if neuer so gorgious shewes, he Could not see them with his eares, because it is the proper object of the eye: So it is with the soule of man; if it were possible that all the treasures, pleasures, honours, preferments and delights, which the world doth afford, were presented, and tendered to this Soule, yet would they not afford vnto it any perfect satisfaction, because they be not the Proper object, and Center of the soule. The proper object and Cen-

ter

ter of the soule, is the Lord himselfe. And therefore we may say, as a father hath excellently said. Thou hast made vs O Lord for thy selfe, and our heart is euen vaquiet till it rest in thee.

fecisti nos Domine propter te, & semper in quietum est Cor nostrum, donec requiescat

Simile nutritur simili, ex yisdem nutritur, ex quibus sumus. Each thinge is fed, nourished and satisfied with food of like substance vnto it selfe, as earthly things are fed with earthly and corporall food. Now the soule is spirituall, and the foode that it must haue, must be of like substance vnto it selfe, spirituall, not earthly and corporall; it is as impossible to replenish a spirituall emptinesse, with a corporall substance, the minde of man with earthly treasures, as it is to fill a corporall emptinesse, with a spirituall substance, as a house with vertues, or the stomacke with wisdom.

in 10. August.

That we ought to endeavour to grow every day better and better, and to increase in Grace.

XXI.

Thus the Booke of Grace, Grow up in him who is the head, Christ Iesus; Grow up vnto true holynesse in the feare of God. 1. Cor. 7.1. increase more and more 1 Thes. 4.10. Give diligence to adde to your faith, vertue, and to vertue knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godlynesse, and to godlynesse, brotherly kindnesse, and to brotherly kindnesse, charitie. 2. Pet. 1.5.6.7. Be alwayes abounding in the works of the Lord. 1. Cor. 15. vlt.

Ephes. 4. v. 15. Colos. 1.10. c. 2. 2.19.

This we may learne in some sort out of the Booke of Nature. In our walking, there seemes to be an emulation betweene the feet, to be one before another: so in our living and spirituall walking, we must striue to be every day more forward in goodnesse, and to be better to morrow, then we are to day. After conception the Infant stirres, and growes more strong every day then other: So it is in the spirituall birth, It is thought strange to see a man of many yeares, who yet in stature, strength, and wit, went neuer beyond the measure of a Child; such a one is counted for a Monster.

And

And truely no better is the carelesse Christian, who after so many yeares profession, growes not in grace, nor knowledge, but still remaines a child in vnderstanding.

XXII.

That we doe not liue the life of Grace, vntlesse we be active and stirring in good motions, and godly actions; desirous and diligent in seeking the sincere milke of Gods word, the foode thereof; sensible of our owne corruptions, and whatsoeuer is an enemy vnto it and carefull to resist it.

Rom. 12. v. 5.
Gal. 5. 25.

Thus the Booke of Grace: They that be after the spirit, doe minde the things of the spirit, doe walke after the spirit, desire the sincere milke of the word that they may growe thereby. 1. Pet. 2. 2. Delight in the law of the Lord and therein exercise themselves both day and night, are sensible of the law in their members, warring against the law of their minde. Rom. 7. 23. Complaine of the opposition thereof, saying O wretched man that I am, who shall deliuer me from the body of this death? v. 24. Striue & fight against it with all their force, Gal. 5. 17. Thus it is with them, that liue the life of Grace, by graces teaching.

Psal. 1. 2.

And this we may learne to acknowledge by the light of Nature. Where there is Naturall life, there is motion and stirring, the pulse beating more or lesse, life is not without some motion, but is active & euer doing. So, where there is any life of grace, there will be spirituall motions, & a liuelines to spirituall exercises, as to pray, to praise God, to read his word, to heare it, to meditate and conferre of it, to obserue & keepe it. And so spirituall life will expresse it selfe, by spirituall motions, and the life of grace, by grace in the life. If we liue then in the spirit, let vs walke in the spirit Gal. 5. 25.

Againe, life will euer seeke its owne preservation. The little infant so soone as he is borne Cryes for helpe, and seeks after

after the brest. So it is with such as liue the life of grace, they hunger and thirst for the food of their soules, and as new borne babes desire the sincere milke of the word, that they may grow thereby; as Saint peter reacheth vs, 1. Pet. 2. A liuely Child desires Sometimes to sucke of both his mothers breasts, and so doth the Child of God desire and thirst sometimes to sucke the *two breasts* of his mother the Church, euen the *two Testaments*, till he hath drawne spirituall nourishment, strength of faith, and increase of grace thence.

He that liues the life of Nature, doth not onely seeke his owne preservation, but seekes it dayly, constantly, and continually, so long as he hath any being. The *young infant* doth almost nothing else but sucke, and sleepe, and then Cry for the brest againe: Thus it is with them that liue the *life of grace*; there is a dayly seeking after food for the preserving of it; a dayly vsing of the meanes, as prayer, reading, meditation and the like. So the holy prophet testifieth of the blessed man, saying, that in Gods law, he doth exercise himselfe day and night, Psal 1. 2.

He that liues the life of Nature, is sensible of whatsoever is an enemy vnto it, and doth resist it, he is sensible of euery disease, and maladie, if his tooth, or finger doe but ake, he presently feels it, and strives against it: Thus it is with such as liue the *life of grace*, they *feele* their corruptions, and strue against them. They *feele* their vnbeleefe opposing their faith, their dulnesse and deadnesse opposing their delight in Gods seruice, the sinfull lusts of their flesh, warring against the spirituall motions of the spirit, the working of sinne opposing the light of grace, this they are sensible off, and struggle, and strue against it. *The spirit fighteth against the flesh*, Gal. 5. 17,

D

That

XXIII.

*That we cannot liue the life of grace, except we attend
upon the word of Grace, the holy Scripture.*

1. Pet. 1. 23.

Jam. 1. 18.

Gal. 3. 20.

Rom. 10.

Thus saith the Apostle, we are borne againe, not of Corruptible seed, but of incorruptible enen by the word of God, which liueth and abideth for ever. Againe, of his owne will begat he vs, with the word of truth. Farther, we liue by the faith of the sonne of God, this faith Comes by hearing, hearing by the word of God. So that the word of God is the seed of our new birth. And being so, we cannot be borne a new, much lesse liue a new life without it.

This Nature will shadow vnto vs. We see, to a Naturall life, there must be a generation according to the flesh: it is so, in the spirituall life if thou would'st attaine to it, thou must of necessitie be begot, not of mortall, but of the immortall seed of Gods word, 1 Pet 1. 23. So then if thou desirest to liue this life, be frequent in hearing of the word. For the dead shall heare his voice, and they that heare, shall liue Ioh. 5. 25.

XXIII.

*That we must take heed of omitting that good which
we should doe; as well as of committing that euill
which we should not doe, if we desire to
saue, and not to loose our saules.*

Rom. 6. 23.

Ezech. 18. v. 4.

Thus the word of truth. The wages of sinne is death. The soule that sinneth, that shall die. Here is shewed that by committing of sinne we take the readie course to loose our soules. And is it not so said of omitting to doe good? yes. Every tree that bringeth not forth good fruit, shall be hewen downe, and cast into the fire, Mat. 3. 10. The unprofitable servant that did no good with his talent, was cast into utter darknesse, Mat 25. 30. So then, omission of good, as well as commission of euill, brings to destruction.

Nature is readie to illustrate this vnto vs very plainly.

We

We see in *Nature*, there are two wayes of killing the body, one positive by offering violence to it, the other privative, by withholding the meanes of preservation from it. Though a mā doe not offer violence to his own, or to anothers body, yet, if he withhold from it the meanes of preservation, it is all one, both are killing wayes, though not both so quicke and readie. So it is with the *soule*, both these wayes it is destroyed. He that offers violence vnto his soule by committing of sinne (as by stabbing it with butragious oaths, and curfings, by poysoning it with the venemous potions of drunken Cups, by gashing it with oppression and crueltie; by grieving of it in grinding the faces of the poore to enlarge his possessions, by wounding it and beating it with the heauie, grievous, and mortall blowes of pride, presumption, adulterie, fornication, fraud, and vnjust dealing, lying and slander-ing, murder & quarrelling, enuie and malice-bearing &c. He that offers violence to his soule by committing these or the like sinnes) And he, that withholds from his soule the meanes of preservation (in being negligent in hearing the word of God, and receauing the Sacrament, cold and carelesse in Prayer, slow and slack in the actions of mortification, as di-
vine meditations, temperance, sobernesse, fasting, watching, studying, labouring in his vocation, &c. He that thus withholds the meanes of saluation from his soule,) is vnmerciful to his owne soule, and takes the right way to destroy it. The life of the soule is lost by languishing, as well as by violence, by staruing, as well as by stabbing & wounding. As Sinne offers violence to the soule, is the death and destruction of the soule; every sin being not abandoned, Rom. 6. vlt. especially presumptuous sinnes, Psal. 19. 13: so the neglect, and specially the witting, willing, wilfull and totall neglect of the meanes of the soules saluation, will be the ruin & destruction thereof. So the Apostle told the *Iewes*, that *In putting away the word of God, they iudged themselves unworthy of euerlasting life*, Act. 13. 46. Think of this, you negative men and women, who imagine all is well with you if yee

Esa 3. 17.

As of Christs death & passion.

Mors anime peccatum. Clemens Alex. Strom 13.

Omne peccatum est mors anime Naz. orat. 36.

*Nil boni facere
hoc ipsum est
malum facere.*

doe no hurt, though you doe no good. No, all is not well with you(*donec euacuetur superfluum & subministretur necessarium*, Basil. Aſſet Cap 55.) Vntill yee abandon vice. And entertaine grace, vntill yee void the corruption of sinne, and receiue the restorative, and preservative of Gods word which is able to saue your soules, Act 20. 32.

2. Cor. 5. 17.

If a man sicke in his bed, burning of an Ague, fetching his breath with difficultie, looking gasty, speaking idly, should say he were well, thou wouldest not beleue him: So when thou thy selfe, or when thou seest another man swell with pride, burne with lust, raging with oaths, foming with corrupt, and vncleane communications, railing with flanders, stinking with drunkenesse, rauening with couetousnesse, consuming with enuie, grieued with impatience, plagued with discontent, leproous with ingratitude; if he say he is well, in Christ, and hopes to be saued, beleue him not: All the world cannot saue him. *If any man be in Christ he is a new creature.* Whom he saueſh, them he sanctifieth; Whom he cureth of the sting, or guilt of sinne, them he cureth of the staine, or corruption of sinne; where he forgiues sinne, there he giues grace to forgoe sinne, where he pardoneth sinne, there he giues strength to part with it, where he healeth, there he first purgeth with the potion of repentance. Doe not deceiue your selues therefore, thinking all is well, as long as the corrupt, the soule and euill humour of sinne abounds in you vnpurged, vnexpelled. *Purge your hearts yee sinners, and purifie your minds yee double minded men. Purge out the old leauen,* 1. Cor. 5. 7. Neither thinke that your soules can liue, be well and prosper, vnlesse yee vse duely and daily to feed them, to refresh and cherish them with the food and nourishment thereof, with good dyet. In vaine doth the Potion worke our recoverie, if our euill behauiour afterwards bring a relapse. In vaine shall we purge our hearts by repentance; if after we obserue not the strict dyet of obedience, A good dyet is necessary vnto Physicke; obserue it then. Refraine from those corrupt meats whereon

1. Tim. 4. v. 8.

whereon your soules haue formerly surferred; *the leane of malice, the bread of deceit*, Prov. 20. 17. *the bread of wickednesse*. Prov. 4. 17. *the bread of idlenesse*, Prov. 21. 27. *the fullnesse of bread*, Ezech. 15. 4. *the drinke-offering of blood*, psal. 1. 6. *the wine of violence, the fruits of the flesh*, all kinde of forbidden fruit. Let all sinne as an ill dyet be carefully avoided. And be yee mindfull to receaue and feed on the *bread of life, and the water of life*, Christ and his benefits, to receiue and to feed on them by faith, according as they are offered vnto vs in the word, presented in the Sacraments, and hauiug receiued them, be mindfull to digest them by prayer, and holy meditations.

The body cannot liue, not liue long and strong, without the proper food thereof, as meate, drinke, &c. No more can the soule without the Proper nourishment thereof, as Christ, the Word, Sacrament, and Prayer. The body soone famisheth if it want its food: So will the soule soone pine away, if it want its sustenance and due meales. Be frequent then in hearing the word read, and preached, in receiuing the Sacrament, in Prayer, in holy meditations, in good workes.

That no man is to neglect the preaching of the Gospell, because God can saue without it.

XXV.

Thus the word of Grace. Despise not Prophecing, 2. Thel. 5. And thus the *light of Nature* likewise teacheth vs. Hee that is endued but with natures dimme light, will not refuse to eate because God can saue him without meate: much lesse wil he that is endued with the *light of Grace*, refuse to heare the word Preached, because God is able to saue without it. If he doe, he tempts the Lord his God. As a man refusing to eate, because God can saue him without meate, tempteth God: so doth he, who following his pleasures, and refusing to heare, thinks to be saued. Now it is not safe for a man to tempt God or to put him to this triall, what by his absolute

Mat. 4. 7.

1. Cor. 1. 21.

Exod. 16. 15.
Ioh. 6. 31.

XXVI.

Iudges. 5. v. 3.

Psal. 49. v. 1. 2.

power he can doe, but we are to looke to his actuall power, or what he will doe. And now by his actuall power, we know, and are taught that he will saue by meanes, and no otherwise. *The Naturall life* of the body he will saue by *Naturall meanes*, as meate, drinke, sleepe, &c. and the spirituall life of the soule, he will saue by *spirituall meanes*, as by the preaching of the Gospell, so it is written, *The Gospell is the power of God vnto saluation*, Rom. 1. 19. *It pleaseth God by the foolishnesse of preaching* (that is by the meanes of preaching which some count foolishnesse) *to saue them that beleeue*. As long then, as God by his actuall power, affords thee the meanes of saluation, doe not neglect them, trusting to his absolute power. Where God affords ordinarie means, there he shewes he will saue no otherwise. When the Children of Israell were in the wilderness where no means were, God fed them miraculously, with *Manna from heauen*, he gaue them bread from heauen to eate: But when they were in Egypt, and afterward when they were brought to *Canaan*, where meanes were, where they might sow and reape, then *Manna Ceased*. God did no longer shew his absolute power in feeding them miraculously with *Manna* from heauen, when he gaue them meanes on earth. While thou liuest then in the *Church*, where thou mayest partake of the ordinarie meanes, vse them, if thou wouldest be nourished in hope of *eternall life*. Remember that as for *Naturall*, so for *spirituall life*, he must eate, that will liue.

That no man, be he euer so great and eminent for learning for wisdom, for wealth and honour, is to neglect the hearing of Gods word, and exercising him selfe therein.

Thus the word of grace, heare O yee kings, giue eare O yee Princes. Heare yee this O yee Priests, Hos. 5. 10. Heare yee this all yee people: Ponder it with your eares yee that dwell in the

the world; high and low, rich and poore, one with another.

This wisdom the *Booke of Nature* is readie to instruct vs in. We see in *Nature*, there is no man be he euer so strong, euer so well in his health, euer so liuely and lusty, euer so learned and wise, euer so rich and honourable, that will refuse to eate his meate, to take his due meales, to eat and drinke. Naie the stronger, and the better that a man is in his health, the more dily and freely he will take his food, and the richer, and the more honourable he is, the more fully and plentifully he will haue it, and take it. And now Christ as he is offered in his word, presented in his sacraments, receiued by faith, digested by prayer, and meditation, is the same to the soule, that bread is to the body. Why then should not any, that hath a liuing, a healthie, an vnderstanding soule desire to eate of this bread? Why should not the high, as well as the low? The rich as well as the poore? The wise as well as the ignorant and foolish? The noble as well as the ignoble? The Prince as well the peasant, euery one as well as any one, attend vpon the word of God and his seruice, the food of the soule? Can any, the healthiest, the wealthiest, the wisest and mightiest, the best of vs all, liue without his due meales? And how should the wisest & most vnderstanding soule liue without his food? Is not the appetite the sharper, and greater, the more healthie and strong we are in our bodyes? & verily so it is in the state of the soule. Whatsoeuer men think of their great knowledge, & learning, as that they need not heare sermons and frequent the Church, as other meaner men doe. Yet this is certaine. The healthier, the stronger, and better any man is in his soule, the more is his appetite to the word of God, and the more he abounds in wisdom & spirituall vnderstanding, the more he abounds in loue and desire to the sincere milke of the word, that he may grow thereby, knowing that as yet we know but in part, and that part which we doe know, we are apt to forget without a remembrancer, & that which we doe remember, we are slow to performe, without Gods speciall grace and strength,

Ioh. 6. v. 50.

IVXX

1. Pet. 2.

1. Cor. 13. 9.

1. Tim. 4. 6.

show

*Quod iubet in
nat.**1. Pet. 13.**Mat. 5. vlt.**Iam. 1. 22.**Verbum Dei
vivum & vi-
vificans.*

strength, and this strength we must seeke in the hearing of the word, for as it is a meanes to teach vs to know the will of God, so so inable vs to doe it, as bread is a meanes to strengthen a man to doe his worke. In the creation, Gods fiat, or commandement, gaue being to the creatures: so it is after a sort in the regeneration, his fiat, or saying, *be yee ho-ly, be yee perfect, be not faithlesse but beleeuing, be sober, be at peace, be doers of the word.* Be so and so; is a meanes to haue it so, to effect it so. So then whosoever thou art, *despise not prophesying or preaching, but giue attendance to it, if not to be informed, yet to be reformed, and conformed to the will of God, heare that thou maiest obserue, and doe what is commanded thee.*

XXVII.

*That superiours, and men of great and eminent place,
or grace aboue others, are not to despise and
contemne their inferiours for their
meane and low estate farre
beneath them.*

Mat. 18 v. 10.

Thus the Booke of Grace. See that yee despise not one of these little-ones. Why dost thou despise thy brother, Rom. 14. 10. Who maketh thee to differ from another? 1. Cor. 4. 7. Be not high minded, but condescend to them of low degree, Rom. 12. 19.

Learne this also from the Booke of Nature. The head though it be advanced aboue the rest of the members, yet it doth not proudly insult vpon them, but it stoopeth and boweth to helpe the meanest and lowest, euen the foote if it be hurt or stand in need. And so againe if the right hand be ready, plyant, and more serviceable then the left, it doth not despise, but beare with it, and help it, & if one legge be stronger then another, we will spare the weaker, & put the stronger to more vse. What doth this teach vs? But that they which haue more gifts, should not despise, but help them that haue fewer. Besides there is no man absolute in this world,

world, nor ever shall be as long as he hath any being here. *αὐτάρξει.*
 The head cannot say to the foote, I have no need of thee. *ad omnia quare*
 The master cannot well be without his man. Nor the Land- *1 Cor. 12. 21.*
 lord without his tenants, nor yet the King without his sub-
 jects, as Occam the schooleman told Lewis the Emperour. *Tristenham.*
Defend me with thy sword, and I will defend thee with my pen. in vita Occam.
 Again the eye is honoured with that necessary, and noble
 sense of seeing; and so is the eare with that worthy and
 needfull sense of hearing, and the nose is preferred before
 them both in that profitable and vsfull sense of smelling:
 Thus he that taketh place before all in some things, must be
 content to giue place, and to come behind others in some-
 thing else. Let this teach thee to contemne none that are
 inferiours to thy selfe in grace, in place, in estate, & meanes,
 in any gift. Remember that he that withholdes his clemencie,
 because the subject is base, denies a remedie to his wounded
 foote, because it is an inferiour part.

*That inferiours ought not to envy at their superiours,
 because of their greatnesse aboue them, but to be
 content with their place.*

Thus saith the Lord, fret not thy selfe, neither be thou en- *Plal. 37. v. 1. 7.*
 vious, gricue not at him whose way doth prosper. Lay aside all
 malice, and envies, and evill speakings, *1. Pet. 2. 1.* Let your
 conversation be without covetousnesse, and be content with
 such things as yee have, *Heb. 13. 5.* I have learned in whatso-
 ever state I am therewith to bee content saith S. Paul *Phil.*
4. 11.

And this we may learne likewise, and that from the
Booke of Nature. The foot doth not envy the head, because
 it is preferred before it, as more honourable; neither is it
 discontented, because it is clad in leather, when it may bee
 there is a chaine of Gold about the necke, or a pretious
 stone about the finger. No more should we envy any that
 be in higher place for the credit, honour, and respect which
 they

Mat. 25.

August. Hom.
186. De Temp.
prope finem,

they haue aboue vs. It is a foule fault when we cannot haue the credit that others haue, to envie them for it. What if thou hast not so strong a faith as *Abraham*? Or such a gift of prayer as *Danid*? hast thou any measure of sauing faith? or any gift of prayer at all? If thou hast any measure of sauing faith, any gift of true prayer thou art well. He that had but *two talents*, was as much commended and went into his *Masters ioy*, as well as he that had five. It is a great happinesse to be any member of the body of *Christ*. Though thou beest not an eye but a foot, thou art quickned by the soule, as well as the eye, & thou shalt be saued as well as the eye. The soule seeth by the eyes, walketh by the feete, *vitam dat omnibus, officia singulis*, giueth life to all, but executeth diuerse functions by diuerse members, though the foot sees not, yet it liues as well as the eye. *Officia diuersa, vita communis* saith *S^t. Augustine*. The offices are diuerse but the life is common. *Sic est in Ecclesia Dei, singuli propriis operantur, pariter vivunt*: so it is among the elect in the Church, the spirit of *God* fitteth this man for this imployment, that for that, but sanctifieth them all.

XXIX

That wee ought to haue a Sympathy or a fellow-
feeling of one anothers misery and to be ready
to helpe and comfort one another.

Heb. 13. v. 3.

Thus the word of *Grace*. Remember them that are in bonds as bound with them, and them which suffer aduersity, as being your selues in the body. Put on as the elect of *God*, bowels of mercy and compassion. *Colos. 3. 12*. Mourne with them that mourne, *Rom. 12. 5*. Bee kindly affectioned one to another. *v. 10*.

1. Cor. 12.
v. 26.

This wee may learne from the *Booke of nature*. If our member suffer, all the members suffer with it. If the foot bee hurt, the rest of the members will condole with it, and not only so, but joyne together to helpe, and to heale it, the head will stoope, the mouth will speake, the eye will behold

hold and looke, the backe will bend, the hand will stretch, and put forth it selfe to helpe what it may; all will be ready to doe their best for the meanest member, that which is more feeble, lesse honourable, yea for the vncomely part, for every part that lacketh. 1 Cor. 12. 22-23-24. Now if among these members, which all except the head, are brute and vnrasonable, there is such a Sympathy and Harmony, much more ought there to be amongst vs Christians, who are governed not only by reason, but by the spirit of God. Our sympathy and fellow-feeling of one anothers misery and distresse, should be more quicke and liuely, in as much as we haue a double life in vs, even the *life of Nature*, and the *life of Grace*: for the more life, the greater sense, the more quicke in hearing, seeing, smelling, tasting, touching. And verily hee that is not touched with a fellow-feeling of his brothers, and others miseries, may suspect worthily, that he is not a liuely member of Christ: for Christs body is knit and coupled together throughout every ioynt, whereby one ministrETH to another. If then wee doe not beare anothers burthen, and feele one anothers misery, wee are not knit together by the sinews of loue, and if not to the body, no part of the body. Ephes. 4. v. 16.

That wee should endeavour with all diligence to hold unity and concord one with another.

XXX

Thus saith the Lord, Endeavour to keepe the unity of the Spirit in the bond of peace: if it be possible, as much as lieth in you, liue peaceably with all men, Rom. 12. 18. Above all things haue fervent loue among your selues. 1 Pet. 4. 8. Ephes. 4. v. 3.

This wee are taught likewise by the Booke of Nature. In the body, the members, though diuerse and of diuerse offices, yet sweetly agree and hold together, mutually performing their duties one to another, without jarring or contending. The head though it be lifted vp aboue the rest of the members, yet he scornes not the feete, as to say, I

haue no need of you, no more doth the eye say to the hand
 I haue no need of you. Here is no disdain, no discord or
 falling out, but every fellow-member is helpfull & louing
 to his fellow-members, and willing to yeeld to every one
 that which belongs to them. Yea sometimes more then it
 deserues, as in walking, if one foot hit the other, so as to
 hurt it, or to make it ake, the foot hurt or grieved, doth not
 hit the other againe, and returne blow for blow, but is pa-
 tient and holds good accord with the other for all that. By
 this course of nature let vs learne to hold vnity and con-
 cord one with another, and not to returne euill for euill,
 but to overcome euill with good. The incolumity of the bo-
 dy depends vpon the concord of the parts, in the mutu-
 all performance of their duties: so the well-fare of the
 Church, when wee shew our selues to bee members one of
 another. As the sinews in the body, so is loue in the Church
 or common-wealth, even the very bond of perfectnesse. If a
 sinew be broken, it is a hazarding of the body, a hindrance
 to a mans welfare, till it be knit againe. Now the breach
 of loue, is as the breach of a sinew, yea of many sinews. We
 can never be well, if this sinew be broken, till it be knit vp
 againe. Be yee therefore knit together in loue. I beseech you
 brethren, by the name of our Lord Iesus Christ, that yee all
 speake the same thing, and that there bee no division among
 you, but that yee bee perfectly ioyned together in the same
 minde, and in the same iudgement. 1 Cor. 1. 10. The spirit of
 man doth not quicken any member or part separated from
 the body: The dry bones which Ezechiel saw scattered in
 the field, had no life in them, till they were gathered toge-
 ther, bone to his bone Ezech. 37. 7 So the spirit of God doth
 not animate, and comfort these who cut off and diuide
 themselves from Christs mysticall body. Behold then how
 good and ioyfull a thing it is, for brethren to dwell together in
 vnity, behold and labour to hold it.

Rom. 12. vlt.

Colol. 3. 14.

Colos. 2. 2.

August. Ser. 1.

Ad fratres in

Exemo.

Psal. 133.

That

That to revenge our selves, especially in every petty injury of words or deeds, is a signe of great weaknesse and corruption, not of a good spirit, or mettall.

XXXI

Thus the Word of Grace. Hee that is slow to anger is better then the mighty, and hee that ruleth his spirit then hee that conquereth a City. He that deferreth his anger, is a man of discretion, and he that passeth by an offence, it is a grace to him Prov. 19. 11. but not so to him that revengeth. Desire of revenge resteth in the bosome of a foole saith Salomon. Prou. 16. v. 32. Eccles. 7. v. 9.

This the Booke of Nature is ready to teach vs. In Nature we see, it is a signe of a weake stomacke, not to be able to beare and concoct lighter meates: So it is an argument of a weake minde, not to digest small wrongs, as the giuing the lye, (a naughty word I confesse) but yet our firmity in grace should be more, then to be moued to revenge thereby. When a man cannot endure to be touched, it is a signe that he is not sound: So when wee cannot endure a crosse word, without thinking of revenge, it is a plaine symptome of an vnsound and corrupt minde. I say then in the words of the Apostle. Dearely beloved, avenge not your selves, but rather giue place vnto wrath, Rom. 12. 9. Say not I will recompence euill, Prov. 20. 22. Say not I will doe to him as hee hath done to mee. Prov. 24. 29. The words of revenge are forbidden, much more the works.

That wee should avoid all busy-medling with things not belonging to vs, and beyond the bounds of our calling.

XXXII

Thus the Booke of Grace. Study to be quiet medling with your owne businesse. Let every man abide in the calling wherein he is placed. 1. Thes. 4. v. 11. 1 Cor. 7. 24.

This wee are taught by the light of Nature. In Nature we see the eye-meddles not with hearing, nor the eare with,

with seeing, nor the foot with either of them both, but each member keepes his owne office, and that it lookes to: By this wee may learne not to arrogate to our selues any thing, out of our owne calling, but to containe our selues within our owne bounds and limits. If a mote should fall into the eye, were the foot a fit member to bee thrust into the eye, to plucke it out? Not so. For though the foot bee sensible of the paine, yet it leaues the helping of it to the hand, whose office it is. Thus it should bee in the Church and Common-wealth. Every one should meddle with his owne office, and keepe himselfe to his owne calling. There are many who chuse & delight rather to be seene skilfull in other mens offices, then to employ themselves in their own. This is a foule fault. If the feete should grow where the hands are, it would make the body monstrous: So when men will not containe themselves within their order, degree and calling, it is to make the Church a Babylon, a very confusion. It is neither fit nor comely, for the people to meddle with the office of Magistrates, directing them how they should governe, nor with the calling of Ministers, teaching them how to preach. If things be amisse, let private men pray for a reformation, but leaue it to them whose calling it is to reforme. Let the foot leaue the dressing of the body to the hand.

XXXIII.

*That wee should seeke the common good and not
our owne private alone.*

Gal. 6. v. 10.

Thus saith the Lord. Doe good vnto all men. Let no man seeke his owne but every man anothers wealth, 1 Cor. 10. 24.

Nature will teach vs thus much, if wee doe obserue it. We see, no member is for it selfe alone, but for the good of the whole, and the vse one of another. The eye doth direct the head, and the hand guard the eye, the nose smells for all; the tongue speakes for all, and the hand workes for all. Every part seekes anothers, and not his owne good alone. So
should

should wee imploy our gifts and talents, not only to our owne particular good, but to the benefit of other, even to the generall good of the whole Church. As the stomacke receiues the meat and drinke at our hands, not for it selfe alone, but to concoct it, and prepare it, to the benefit of the rest of the body: So we receiue gifts at Gods hands, but not for our owne particular vse, altogether, but to the end that wee should impart, and distribute thereof to the necessity of the Saints; of the poore members of Christ. I say then in the words of the Apostle, *As every man hath receiued the gift, euensoe Minister the same one to another, as good Stewards of the manifold grace of God,* 1 Pet 4. 10. The Lord hath not only giuen a man a mind, by which he may haue intelligence with his maker. But also therewithall Organs, and instruments of the body, by which he may haue intelligence with men, and communicate the good motions of his mind vnto others. And this is to intimate vnto vs, That the Lord hath made no man for himselfe, that hee should looke vp, and keepe within himselfe all the good that God hath communicated to him: but as first hee made him for his owne glory, so secondarily for the vse and edification of other men. If man had beene created for God only, he should not haue needed a tongue, for the Lord knowes the meaning of the mind without the tongue. And if he had beene made for himselfe only, the motions of the mind had beene sufficient for himselfe also. But God hath made one man to be a comfort to another, and therefore hath giuen him such Organs as whereby every man may giue intelligence of his mind to another.

*That wee should honour and obey the higher powers,
the Magistrates and Ministers.*

XXXIV

Thus it is written. *Let every soule be subiect vnto the authority of the higher powers. Subiect your selues to every ordinance of man for the Lords sake, whether it bee vnto the King,* Rom. 13. 1.

King as supream, or unto Governours, as unto them that are sent by him, for the punishment of euill doers, and for the praise of them that doe well 1 Pet. 2. 13. 14. Obey your prelates and submit your selues unto them, for they watch as being to giue account for your soules, Heb. 13. 17.

Psal. 77, vlt.

This wee may learne from the booke of Nature. All the members of the body obey & follow the direction of the Head & Heart. So should we follow the direction of those that be placed over vs. It is a maimed body that wants either of the two hands. Now Moses and Aaron, that is, the Civill and Ecclesiasticall Magistrate, are as it were Gods two hands, to rule and governe his people, according to that of the Kingly Prophet David, *Thou leddest thy people like sheepe by the hands of Moses and Aaron.* God himselfe is the generall and principall leader, (for the whole world is his) and Moses and Aaron are Gods hands, his Lieutenants to rule here in earth, the one with the word, the other by the sword. *Touch not the Lords annointed, and doe his Prophets no harme.* Let Moses the Prince, and Aaron the Priest be had in honour.

XXXV

That wee should be willing to be at charge and to take paines for the maintenance of the King and state.

Rom. 13. 6. 7.

Thus the Booke of Grace. Pay you tribute, render to every man his due, tribute to whom tribute is due. Render to Caesar the things that are Caesars, Mat. 22. 18. Our Saviour Christ (though himselfe free) yet paid tribute unto Caesar, yea and rather then he would not pay it, and so giue occasion of offence to the Ruler, He wrought a miracle to pay it, Mat. 17. 25. 26. 27. This is written for our Learning 1 Cor. 10.

And thus we may learne likewise from the Booke of Nature. In the naturall body, the inferiour members, as the hands and feete are content and willing to labour and to take paines for the head and stomacke, though they de-
voure

voure & spend a great part of what they get: so should wee be content and willing to doe service, and to take paines for the King and state, which are as the Head and Stomacke of the body Politike, the Common wealth. There is a notable story in *Livie* which fitly serueth to this purpose, and the story is this. There were very often greivous broiles, betweene the Commons & Nobles of *Rome*: once amongst the rest, when the People had banded themselves, and that the Common-wealth was in danger, the Senate sent vnto the people one *Menenius Agrippa*, a famous Oratour, to perswade them to quietnesse, and obedience, and being come, he tells them this Parable. On a time (saith hee) the members of the body fell out with the stomacke, and objected against it, that it devoured all, and idly and sluggishly lay in the midst of the body, whilst the rest of the body laboured full sore, wherevpon the foot refused to stirre and carry the stomacke, the hand refused to put meat into the mouth, the mouth to receiue it, and the teeth to chew it. Now what followed? The stomacke being empty, the eye beganne to be dimme, the hand weake, the feet feeble, all the members began to faint, and the whole body to wither; so at last, they were content, yea of necessity compelled to grow friends with the stomacke. And they learned that the stomacke is most profitable to all the members of the body. And by this parable he quieted the people, and brought them to concord with the state againe. And so by this I would haue you learne not to murmur, or to think it much what ye doe for the King and state, for what they receiue at your hands, they imploy it to the generall good of the whole kingdome, they returne it like the stomacke to the good of the members of the body politike.

IVXXX

v. c. m. l. i.

IVXXX

XXXVIII

v. c. l. i.

That

XXXVI

That the life and wellfare of our supream head, and Governour, the King, is to be tendered and preferred before our owne, or any other mans.

1. Tim. 2. v.
1. 2.

Thus the Booke of Grace, I exhort that supplications and prayers, and intercessions, and giuing of thanks bee made for all men but namely and primarily for Kings. The people of Israell did preferre the life and safety of their Sovereigne King David before ten thousand of their owne liues, 2. Sam. 18. 3. this our duty likewise.

And this wee may learne from the course of Nature. All the members haue care one of another, but especially of the head and heart. If the head doe ake, all the humors of the armes runne to the head, and therefore the armes become small and slender because they want their proper nuture. And so if the heart be sicke, or in dangers or feare, the outward heat retires inward to comfort the heart, so that the body lookes outwardly pale. Yea if the head or heart be in danger, (*periculis se exponunt*) the other members will hazard limme and life to defend and saue them: So should wee doe for our head the King, or our heart the *Queene*: wee ought to haue speclall care of them. Wee are to care one for another, to pray one for another and to doe good one for another, but specially for Kings and them that are in authority, wee are to preferre their liues before ten thousands of ours, as the people of Israell did. If a member, or some of the inferiour members be cut off, yet the body may liue and doe indifferently well, but if the head be cut off, there is no hope of life, it can neuer doe well.

XXXVII

That they should behaue themselves well, both in word and deed, that be superiours.

Ioshua: 1. v. 7.

Thus saith the Lord vnto Ioshua Captaine of the hoste of Israell, Be thou strong and very couragious that thou maiest obserue to doe according to all the law which Moses my seruants

Servant commanded thee, turne not from it to the right hand or to the left. So againe to King Salomon, And thou Salomon, serve the Lord with a perfect heart and a willing minde, 1 Chron. 28.9. So likewise to Timothy, Be thou an example of the beleeuers in word, in conversation, 1 Tim. 4.12.

This we are taught by the light of nature. If the head be well all the body is the better for it. *If the eye be single* Mat. 6. *the whole body is full of light.* But if the head aketh, or is ill at ease, all the body is the worse for it: So it is in the Church, or Common-wealth, or family. If the Magistrates, the Ministers, the Parents, the Maisters, if these, (which be as the heads) doe well and be sound in the faith, right in the vnderstanding, renewed in the will, quicke in the senses, of hearing, seeing, smelling, tasting & touching that which is good; Then all is the better for it, the whole body is the more liuely and ready to good: But if these doe amisse, it cannot be well with the members, the inferiours; if the head be deafe, and blinde, and dumbe, and giddy or fortish, how shall the other members heare, and see, and speake, and behaue themselves well? they cannot. Woe is the body, where the head is phrenzie, drunken, idle or the like. See thou be not so, who art placed as head aboue others: but as the head doth heare, and see, and tast, and smell for the good of the inferiour members: So doe thou in that place wherein God hath set thee, see that thy eye bee not evill, but single, and then thy body shall not bee darke but light. A good Magistrate, or Minister, or Maister over a perverse people, is a sound head over a surtettied body: and a good Commonalty or society or family and a bad ruler, is a healthfull body and a head akeing, either are occasions of ruine, both sound preseruatues.

XIXXX

Mat. 6. v. 23.

That Governours and Commanders should regard
Souldiers, and allow them maintenance.

XXXVIII

Thus the Booke of Grace. Be content with your wages, the Luke. 3. 14.

the labourer is worthy of his reward, 1.Tim.5.18. the work-
man is worthy of his meate, Mat.10.10. Thou shalt giue him
Deut.24.v.15. his hire (saith the Lord) neither shall the Sunne goe downe
vpon it.

This lesson also Nature teacheth vs. In Nature and the
Naturall Constitution of the body, the hands are as soul-
diers to execute the resolution of the heart. And the heart
from her virtuall Conduits, sendeth bloud to warme the
hands: Such affinity, and alliance ought to be betweene the
Gouernour that ruleth, & the souldier that executeth; There
must some sweet showers of Gold Come out of his Coffers
to refresh them, or they waxe dull, and are deuoured with
idlenesse, so that when they should defend the heart, their
fingers are numbde, as that they cannot fight, because
they want the vse of feeling.

XXXIX

That iustice iustly executed, is the life and welfare
of the Common-wealth.

Esa.56.1.

Jos:1:7.

Thus saith the Lord, keepe yee iudgment and doe iustice.
Doe this, that it may goe well with you, that yee may prosper,
Iosh.1. The King that faithfully iudgeth the poore, his throne
shall be established for ever, Prov.29.14. Ioshiah did doe iudge-
ment and iustice, and then it was well with him, 1er.22.15.16.

. 85. v. 3. 161

LIVXXX

Nature will teach vs to acknowledge this. For as we
know the Constitution of a mans body by his pulse. If it
stirre not at all, then we know he is dead, if it stirre violent-
ly, then we take him to be in a feauer, if it keepe an equall
stroke, then we know he is sound and whole. In like man-
ner we may Iudge of the state of the Cōmon-wealth, by the
manner of the execution of Iustice therein. For Iustice is the
pulse of the Common-wealth. If Iustice be violent, then the
Cōmon-wealth is in a feauer, in a bad estate; if it stirre not at
all, then the Common-wealth is dead. But if it haue an equal
stroke, the Iust and ordinarie course, then the Cōmon-wealth
is in a good constitution, it is sound and whole, And So
be it.

That

That there is but one Church.

Thus saith the Lord speaking of his Church; *My dove, Cant 6.9. my undefiled is but one, the only one of her Mother. One Ioh. 10. 16. fold.* True it is, this one Church may haue, and hath many parts: as some part in England, some in Scotland, some in France, and some in Ireland; and some in all parts of the world, and yet all these parts make but one Militant Church here on earth.

Nature will plainly illustrate this, for *as the body is one, 1. Cor. 12. v. and hath many members, and all the members of that one body being many, are one body: Even so is the Church of Christ: Wee being many are one body in Christ, and every one, one anothers members, Rom. 12. 45. There is neither Jew nor Greeke, there is neither bond nor free, there is neither male nor female, but wee are all one in Christ Iesus, Gal. 3. 28. One, not as tyed to any one place, as to Rome; or to any one person, as to the Pope, as the Romanists would haue it. But one, as living by one and the same spirit, and ruled by one and the same Lord; and professing one and the same faith; having one and the same hope, and having beene Baptized with one and the same Baptisme. The Church is one in this respect, as S. Paul in his Epistle to the Ephesians plainly declareth, Ephes. 4. 4. 5.*

That Christ is the supream head of the Church, and not the Pope.

XLI

Thus the word of Truth. God raised him from the dead, Ephes. 1. v. 20. and set him at his owne right hand in the heavenly places; ad finem. c. 4. Farre aboue all principalities and powers, and might and dominion, and every name that is named, not only in this world but also in the world to come. And hath put all things under his feet, and gaue him to be the head over all things to the Church; which is his body, the fulnesse of him that filleth all. Cap. 5. 23.

1. Cor. 11. 3.

Booke of Arti-
cles Art. 37.

Ephes. 5. 23.

Prou. 17.

in all. The head of every man is Christ. He is the head of the body the Church, Colos. 1. 18. The head of all Principality and Power, Colos. 2. 10. There bee others that are called heads. As The Prince is called the head of his people because of his Sovereignty and Power over them, Exod. 6. 14. & 18. 25. And the husband is called the head of his wife, because he is the more worthy sexe, and her Lord and Ruler, Ephes. 5. 23. 1 Cor. 11. 13. And the Pastor and principall member in any sociery is called the head. The honourable man is the Head, saith the Prophet, Esa. 9. 15. but these are either politicall, or oeconomicall, not spirituall heads: particular not vniversall heads. Kings & Princes are Chiefe and supream heads vnder Christ of Certaine particular Kingdomes, and Dominions committed vnto them. As our Gracious King Charles is the Chiefe & Supream Head of this Kingdome and other his Dominions. But not of the whole militant Church here on earth. This he doth not take vpon him to be, As the Pope doth: but to be the head of his people, to haue chiefe power in this Realme of England, and other his Dominions. As for the Catholike or vniversall Church, dispersed over the face of the whole Earth, we acknowledge not any particular man to bee the head thereof, but the man Christ Iesus. He is given by the Father to be the head over all things to the Church, which is his body. And him alone wee acknowledge for such, for the vniversall King; the vniversall Bishop. There is no man that can doe the office of a head to the whole body of the Church, but hee, in looking out, and caring for the safety and wellfare of it. Other men may see to the ordering of some particular member thereof. As the Bishop of Rome may see to his Diocesse; & other Bishops to theirs. But to see to the whole body of the vniversall Church, that is more then any meere man can doe. Some in a pride may take it vpon them, as the Bishops of Rome doe, but performe it they cannot. Christ is the only Head that can doe this, whose eyes are in every place, beholding the euill and the good. And there

is

is none else besides him, that can doe it.

This the Booke of *Nature* will goe neere to teach vs. It is not vsuall for one body to haue more heads then one, except it be a monster: Now the Church is one body, and it is no monstrous body, but a faire and comely body, a body fitly ioyned together, *Ephes. 4. 16* And can such a body haue more then one head? Must it needs haue a double head? An Imperiall & a Ministeriall, as the Romists say? Why, if Christ had assigned the Pope to be his Ministeriall head, then his body the Church should scarce bee so faire and comely as he saith of it, hauing at so netime no head, as at the death and vacancy of Popes. Sometimes three heads at once as in a schisme. Sometimes monsters for her head, as Magicians, Villaines. But Christ hath assigned no such heads for his Church. Hee is and will be the Head of his Church himselfe, he is not ablent that he should need a deputy to supply his place, but is alwaies present with his Church, by his word and spirit. So himselfe saith, *Loe, I am with you alwaies to the end of the World.* And againe, *where two or three are gathered together in my name, there am I in the midst of them.* *Mat. 18. v. 20.*

1. Cor. 12. 12.
Psal. 45.
Cant. 1. 15. 16.
C. 2. 10. 13.

XLIX

Mat. 28. vlt.

That the Romane Church is not the Catholike Church.

XLII

Catholike is a Greeke word, and in English it is as much as Vniuersall, or generall, that is the signification of the word Catholike. Now the Church of Rome howsoeuer she takes vpon her the name of Catholike, or vniuersall Church; yet the truth is, she is not so, for S. Paul writ vnto the Church of God at Corinth, *1. Cor. 1. 2.* Vnto the Church of Galatia, *Gal. 1. 2.* Vnto the Church of the Thessalonians *1. Thes. 1. 1.* and to diuerse others as well as to the Church of Rome *Rom. 1. 7.* So that the Church of Rome cannot rightly be said to be the Catholike or Vniuersall Church, Others being the Church of God as well as Shee. The Church of Rome, at the best, is but a part or particular member

καθολικός ex
καθ' ὅλην.
de tota vniuers.
so, vel quia
per totum est.
Aug. de unitate
Eccles. cap. 2.
Act. 1. 1. quest.

71.

member of the Catholike, or vniuersall Church of Christ. And a particular Church cannot be said to be the vniuersall, Vnlesse a finger can be an hand, or an hand the whole body, or a part become the whole. And now the very light of Nature will teach vs that this cannot be. A finger cannot be an hand, or an hand the whole body, or a part become the whole. And no more can the Romane Church being a part, be well said to be the Catholike, or the whole vniuersall Church.

XLIII

*That wee ought to approue of the imparity of callings,
and of the vnequall division of Gods gifts
in the Church.*

Rom. 12. 3.

Mat. 15. 15.

Beza in Act.
Apost. 1. 2.

Steidan. Com.
lib 5. Admon.
to the par.

Thus it is witten, *God dealeth to every man a measure of faith*, a portion of his gifts, not all gifts to one, nor the same gifts to every one, in the same measure, but *every man hath his proper gift of God, one after this manner, another after that*, 1 Cor. 7. 7. c. 12. 11. To one he giueth *five Talents*, to another *two*, to another *one talent*. There are diversity of gifts, Different callings & rankes of men assigned by Christ in his Church. *When he ascended vp on high he gaue some Apostles, some Prophets, some Evangelists, and some Pastors, & Teachers*, Ephes 4. 11. These were not all of equall ranke. The Apostles were in dignity aboue the Evangelists, and the 70 Disciples; and for authority both in and over the Church, as twelue Patriarches saith *Beza*. We may not then condemne all superiority among men, saying that every man should be equall for calling, and that there should be no difference of persons among Christians, as the Anabaptists, and Disciplinarians would haue it.

If we looke into the *Booke of Nature*, wee may learne better wisdom then this. The *Body* of man, in regard of the admirable composition thereof, of many and different members, is the more beautifull and comely: And so is the *Church* also much more beautifull, in that it consists of diuers sorts of men, of different degrees, and diversity of gifts
and

and graces. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? If all the members were alike, all head, or all eye, or all eare, what beautie, what comelinesse were in the body? Surely none at all. Beauty consists in the variety of colours, and in a concinne disposition of different parts. And so the variety which is in the diverse sorts of men, in the Church, in the divers degrees of offices, in the divers measure of gifts, wonderfully sets forth the beauty of the Church. He then that affects in the Church an hotch-potch parity, Martyrs and Marres the Church which is *οἰκονομικὴ συνάγωγη* Eph. 4. 16. a body fitly ioyned together by every ioint.

That the Church of Rome is not to be the better thought of for her outward pompe and glory: Nor the Church of England, and the rest of the reformed Churches, the worst to be thought of, for their plaine and meane estate. XLIV.

Thus saith the Lord, *Judge not according to the appearance, but iudge righteous iudgement.* It is said of Christ, during the time of his conversation here below, that hee had *no forme nor comelinesse, no beauty that we should desire him,* Isa. 53. 2. And now it is possible that the body should not be made conformable to the head? Verily the true Church is *predestinated to be conformed to the image of Christ,* Rom. 8. 29 To be made of no reputation in the world as hee was made, Phil. 2. 7. To become poore, as hee did, 1. Cor. 8. 9. To suffer as hee did suffer, Rom. 8. 37. To suffer and to bee persecuted euen to death, and that by the princes of the world, the Magistrates, the very same which pretend the title of the Church, the authoritie, succession, and chaire of *Moses*, as he was, 1. Cor. 1. 8. whom God did fore knowe, he also did predestinate to be thus conformed to the image of his Sonne. *Judge not then the better of that church that hath outward* Rom. 8. 29.

G

glory

glory and lustre, nor the worst of that which wants it, if she be all glorious within. Psal. 45. 14.

Luc. 18. 11.
12. 13.

Luc. 7. 23.

Heare what Nature saith to this. A painted face may seeme more beautifull then a naturall; Counterfeit Gold may haue a gayer shew then good; And a faigned friend may be more ceremonious in complements then a true one; A strumpet may haue statelier and gayer apparell then an honest woman: So it is in the visible Church. Hypocrites may goe as farre in outward worship, as the best beleeuers; as *Cain* in sacrificing, *Ahab* and *Judas* in outward penance; the *Pharisee* in outward forme of praying; yea hee can bee more large, and eloquent then the *Publican*. As *Christ* then said of himselfe, the head, so I say of the Church, his mysticall body, *Blessed is hee that is not offended in her, for her meane estate.*

XLV.

That the Church of England is not to be forsaken, or separated from, by reason of some supposed errors and corruptions therein.

Heb. 10. v. 25.

Mat. 5. 21.
Ioh. 2. 14.

1. Cor. 11. 19.

Thus saith the Lord, *Forsake not the assembling of yourselves together, as the manner of some is, but exhort one another, and so much the more, as you see the day approaching.* Christ and his Apostles did not depart from the Churches, though there were amongst them many abuses, & the most of them greater then amongst vs, who haue the word purely preached; and the Sacraments rightly administred. To make it appeare, In *Ierusalem*, in our Saviour Christs time, the *Eleue Tribes* were become *Apostates*, Mar. 23. 37. There were in it Scribes, Pharisees, Hypocrites, yea at that time, the doctrine of the Law was corrupted by the false Glosses of the Pharises, and the Church it selfe was almost become a denne of theeues, full of buyers, and sellers. And yet Christ did not forsake it, and bodily depart from it, as long as he liued in the forme of a seruant. So againe in the Church of Corinth, in Saint *Pauls* time, there were some in an

an heresie; others in incest, and other some that had not repented of their filthinesse, and many other infirmities, as you may see, *1. Cor. 11. 2. Cor. 12. 20. 21.* And yet Saint Paul did not locally separate from them for all this. Nor yet from the *Galatians*, though they were perverted to another doctrine; embracing a fundamentall error of iustification by workes, *Gal. 1. 2.* No more should any man make a separation from our Church of England, by reason of some blemishes and corruptions therein.

If we looke into the *Book of Nature*, we may learne better wisdom then so. If the head doe ake, the foot doth not refuse to beare it; or if the eye be blemished, the rest of the members doe not disdain or contemne it, or whilest it remaineth in the body, refuse to haue fellowship with it: No more should any man make separation from the Church, by reason of some infirmities, and corruptions. All diseases and corruptions in man, doe not make a man to be no man, and so to be avoided: but a corrupt man and so to bee pittied: And so all errors and corruptions in a Church, doe not make a Church to be no Church, and so to be forsaken; but a corrupt Church, and so to be prayed for and redressed. To knowe which are annihilating and destroying errors, such as deserue separation. We must vnderstand that *Errors*, & corruptions in a Church, are of two sorts: Either such as concerne doctrine, or such as concerne manners. Corruption in manners make not no Church but a bad Church. Corruptions in doctrine, are either such as are *extra fundamentum*, besides the foundation; and these trouble: or *circa fundamentum*, about the foundation, and these shake: or *contra fundamentum*, against the foundation, and these overturne all. The two former are *weakening Errors*, and doe not debarre them from being the true Church of God, being but the *building of hay & stubble* on the foundation; the stubble burnt (I meane not in the fire of Purgatory) their soules may be saued. The latter are *destroying Errors*, and in these consideration must bee had, whether a Church erreth of

weaknesse, or of malice: if it be of weaknesse, then are wee not peremptorily to conclude against such a Church: for Saint Paul writes to the *Galathians*, as a church of God, though they were removed from him that called them into grace of Christ, unto another Gospel or doctrine, holding a fundamentall error of iustification by workes, Gal. 1. 2. 5.

2. Tim. 3. v. 8. But if it be of malice, or affected ignorance, like *Iannes and Iambres* that withstood *Moses*, resisting the truth, then doth such a church cease to be a church, neither is it any longer to be reputed as a church.

Now our church doth not hold any fundamentall error, the * Separatists themselves being witness, or if it doe, not of malice, and affected ignorance not wilfully and obstinately (I dare say) whereby she should bee forsaken. The doctrine of our church is sound, and vncorrupt, being consonant to the word of God, as appears by the Catholike doctrine of the church of England, set forth in the Booke of Articles, with the confirmation thereof out of Scripture.

See a little book
set forth by the
Separatists of
the confession of
their faith.

1 Ioh. 1. 8.

But for manners and conversation, though we may iustifie our selves in respect of the church of *Rome*, yet herein, if we say that we haue no sinne, we deceaue our selves, and there is no truth in vs. What body is there so sound, but hath some excrements? What Church euer breathed in so pure an aire, as that it might not iustly complaine of some thick and vnwholsome evaporations of error and sinne? But because our Church wants some beauty, hath shee lost her face? Because she is blacke, hath shee no comeliness at all? Because she hath some corruptions, is shee therefore a false Church? corruptions doe not make a false man, but a corrupt man. Let Separatists make the worst they can of our Church, they can make it but a corrupt church, not a false Church. We haue the true word of God preached, the true Sacraments of Christ Iesus administred, which all * Diuines in all the reformed churches in Christendome, which now are or haue beene, doe hold to be the infallible tokens of a true church, and are reciprocally converted with the

Cant. 1. 5.

Bucer. Martyr.
Fagius. Caluim.
Beza. Bullin-
ger. Zanchius.
Iunius. Rollocke
&c.

true

true church. We maintaine every point of the most ancient Creed; wee overthrow not the foundation by any consequence. And as yet we haue not receaued a bill of divorce-ment, so that they which separate from vs, offer a great iniurie to their mother in flying from her.

*That the voice of God sounding in his written word,
the holy Scripture is the speaking decider of
all controversies in the church.*

XLVI

Thus saith the Lord, yee erre, not knowing the Scriptures. *Search the Scriptures, they are they that testifie of me.* To the Law and to the testimonie, if any speake not according to this word, it is because there is no light in them, Esa. 8. 20. Our Saviour Christ himselte in his controversie with the Divell, decided the question by Scripture, and gaue the true meaning of one scripture by another. Mat. 4. 7. And this hee hath left to be our soueraigne Iudge, our Resoluer and Instructor in all doubts. *I haue given them thy word,* saith Christ, Ioh. 17. 14. *They haue Moses and the Prophets, let them heare them,* Luk. 16. 29.

Luke 12.
Ioh 5. 39.

2 Tim. 3. v. 16

I, but the Scriptures are dumbe, and cannot speake, (say the Romanists) And how then can they determine controversies, and resolute doubts, being not able to speake? Not able to speake? Why? the Apostle saith, *That the Law speaketh,* Rom. 3. 19. *That the Scripture saith, yea & cryeth.* Esay cryeth concerning Israel, saith the Apostle, Rom. 9. 27.

Ob.

Sol.

Rom. 9. 17.
27.

But say that God doth not now speake vnto his people, by word of mouth, by a liuely voice, as hee did heretofore. Cannot he as well resolute them otherwise As by letter, by a written word? May not a man speake, and deliver his minde to another by letter, as well as by word of mouth? I trowe yes. And so God, though hee speakes not now to his church by a created voice, yet by his letter hee speakes to the full, for the cleere manifestation of his will & pleasure, both concerning what he will haue to be beleeued

Aug. in Psal. 90
part. 2.
Chrysost. in
2. Thes. 2.

Prov. 3. v. 34

Psal. 50. v. 3. 4.

2. Thes. 1.
v. 7. 8. 9.

and done by vs: For what is the Holy Scripture, but a Letter or an Epistle sent from God Almighty out of the court of heauen vnto the church militant on earth, to vs his people, to instruct vs concerning his will, and to resolute vs in matters of doubt? Now shall we count this instruction and resolution of the Lord by his letter vn sufficient? Wee giue earthly kings leaue to giue definitiue sentence, and iudgement in cases by their writing, and though wee neuer heare their voice, yet if we heare or read their writing, we rest satisfied concerning their meaning, neither doe we call them dumbe Iudges. And now shall we deny this priuiledge to the king of glory, to determine by writing; but wee must blasphemously account him a dumbe Iudge? How doth their speaking Iudge determine all cases in christendome debated vnto him at Rome, but by writing, and bulls, and breues? And yet he scornes to be counted a dumbe Iudge, though he haue no such cause, in respect of true and infallible iudgement. And doth not the Lord scorne the scorners of his infallible iudgement by his written word? Yes verily *he scorneth the scorners, saith Solomon, the scorners & mockers of his written word; and of his sufficient, and cleare iudgement thereby in matters of doubt, and necessary to be knowne and beleued: And as he scorneth them, So one day, Our God shall come, and shall not keepe silence: There shall goe consuming fire before him, and a mighty tempest shall be stirred vp round about him. He shall call the heauens from above, and the earth that he may iudge his people. And those his enemies which would not that he should raigne over them, That is, rule and governe them by his written word; Of them he will say (except they repent) bring them hither and slay them before me, Luk. 19. 27.*

That

That we ought to deny our selues, that is, our owne Iudgements, our owne wills and affections, our owne works and worthinesse; And to follow Christ, by beleeuing in him as our only Saviour, & by doing and suffering his will, as our only absolute Lord.

XLVII

Thus saith the Lord, *Who so ever will follow me, let him deny himselfe, and follow me. Let the same mind be in you which was also in Christ Iesus. Say thy will be done. See his will be done by thee and thine, and not thine owne will, Not the will of the flesh,* 1. Pet. 4. 2. 1. Iam. 1. 22.

Mat. 10. 38.

Philip 2. 5.

Mat. 6. 10.

Mat. 7. 21.

Learne this in some sort from the *Booke of Nature*. Wee see every member goeth the same way with the head, wherevnto it is vnited, and whereby it is guided: Now Christ is the *spirituall head* of his Church, *the head of every man*. And we professe our selues to bee his mysticall body, his members. And so we are indeed, if we follow him as our head and guide, if we take paine to frame and fashion our selues like vnto this head as much as wee can in this life. Otherwise we are not his members; for it is not possible for the head to be of one will, and the members of another. It is not possible that they which are vnited and knit vnto Christ as his members, should not bee touched with a desire to resemble him, and to follow his steps, for the very thing wherein the *union* and *coniunction* are shewed, is that the Members doe shew themselves to bee of the selfe same minde that the head is of. And where that is not done, it is an euident prooffe that the member is rotten, senselesse, and void of the life which is in the head. Giue diligence then that *the same minde be in you which was also in Christ Iesus*. Labour that yee may be answerable to him in vnity of affection and will. Labour to resemble him in all your whole life: not in his *Miracles*, but in his *Moralls*, his vertues, and godlinesse

1. Cor. 11. 3.

Tho. de Kempis
de imitatione
Christi in pro-
prio.

godlinesse of liuing. Whosoever will follow Christ and be his Disciple, let him deny himselfe and follow him. Let the members follow the direction and guidance of the head.

That parents and all maisters of families should be careful to purge and rid their houses of all Idolaters, and other wilfull and obstinate offenders.

Ephes. 5. 11.

Thus saith the Lord, haue no fellowship with the unfruitfull workes of darknesse, but rather reprove them. If any obey not the word, haue no company with him, that he may be ashamed, 2. Thes. 3. 14. If any man that is a brother be a fornicator, or covetous, or an Idolater, or a drunkard, or an extortioner, or a rayler, haue no company with him, with such a one eat not, saith the Apostle, 1. Cor. 5. 11. that is, not so commonly and familiarly as with other that feare God: Not

1. Cor. 5. 11.

2. Cor. 6. v. 14.
15.

Psal. 101. ver.
4. 5. 6. 7.

with that amitie & delight as with them that excell in vertue, not if thou beest not bound by reason of cohabitation. Not to countenance him in his sinne. With such a one haue no conversation, or fellowship in this manner. For what fellowship hath righteousness with unrighteousnesse? & what communion hath light with darknesse? and what concord hath Christ with Belial? or what part hath he that beleeueth with an Infidell? The Prophet David which was a man after Gods owne heart, setting downe the forme of his household government, saith thus, A froward heart shall depart from me, I will not knowe a wicked person, who so privily slandereth his neighbour, him will I cut off: him that hath a high looke, and a proud heart, will not I suffer. Mine eyes shall bee upon the faithfull of the land, that they may dwell with me: he that walketh in a godly way, he shall serue me, he that worketh deceit, shall not dwell in my house, he that telleth lyes shall not carry in my sights. Thus the Prophet. And this is written for your learning that be maisters of families.

You may learne this likewise from the Booke of Nature,

We

we see how it is in the body. When Nature hath any evil, or vnprofitable humours, that oppresseth the *Stomacke*, it is fained to cast them out, for the preservation of the health of other parts. So should it be with you; if yee perceiue your families to be endangered by obstinate and obdurate sinners, (as Idolaters, swearers, drunkards, fornicators, lyers, slanderers, despisers of them that are good, corrupt speakers, *louers of pleasures*, or profit, more then *louers of God*, and the like) Let it bee your wisdom to vomit them out, as raw and vndigested humours by timely eiection, least the *whole head waxe heavy*, and the *whole body sickly*, and so the vitall parts languish. A man may catch the plague of his man-servant or his maid-servant, or of some other sojourner within his gates. And now sinne is as infectious as the plague, or rather more, but certainly more dangerous; in that it destroies, not only the body, but the soule also. I say then, as you pray, so let it be your practise; not to lead your selues into temptation; not to thrust your selues willingly into danger. For *hee that loveth danger, shall perish therein*, Eccles. 3. 26. *He that toucheth pitch, shall be defiled therewith*, Eccles. 13. 1.

Mat. 6.

That all, both Men and Women, high and low should frame themselves to goe after their place and estate, and to use that habit or fashion that is meet for them.

XLIX

Thus it is written. *Adorne your selues in modest apparel, with shamefastnesse and sobriety. The Woman shall not weare that which pertaineth to the man, neither shall a man put on a womans garment, for all that doe so, are abomination to the Lord*, Deut. 22. 5. *They that be in Kings Courts, and high places, may weare soft clothing* as Christ saith, that is, silkes and velvets, ornaments of gold, siluer, and pretious stones: So did Iesoph in Pharaohs Court, Gen. 41. 42. And the daughter of Pharaoh in Salomons court, Psal. 45. 10. and divers others as wee may read Gen. 24. 22. Exod. 32. 3.

1. Tim. 2. v. 9.

Mat. 22. v. 8.

H

Hest.

Hest. 6. 9. But for persons of low estate, and meane condition, it is not for them to array themselves with broydered haire, or gold, or pearles, or costly apparell, as the Apostle saith, *1 Tim. 2. 9.* *1 Pet. 3. 2.* Everyone is to abide in the same calling whereunto he is called, saith the same Apostle, *1 Cor. 7. 20.* that is, not only to doe the duty of his proper calling; but to goe and attire himselfe according to his place and calling.

This also wee may learne out of the *(Booke of Nature.* The *Members* of the *Body* haue their severall fashions, which they keepe without ineroaching one vpon another. The head hath one fashion, and the foot another, and the necke another, and the backe another, and so the rest of the members haue their severall fashions, whereby they are distinguished one from another. The foot presumes not to put on the habit of the head, or of the necke, or of the hand, but is contented to goe in leather, when it may be, there is a chaine of gold about the necke, and a pretious stone on the finger: Each member is contented to be apparelled and decked with such ornaments and vestures as are most seemely for them: So should it be amongst vs, amongst all sorts of people, in Church and Common-wealth, every one should vse that fashion that belongs to his place, and is fit for him. It is not meet for the *Aristocr* to goe clad like the *yeoman*, or the *yeoman* like the *Gentleman*, or the *Gentleman* as the *Nobleman*, or the *Nobleman* as the *Prince*. It is not fit for *Ioane* to goe as my *Lady*, for the servant to goe as the Master, or *M^{rs}*. For the meaner & lower sort of people to attire themselves as the higher. It is not meet for the foot to put on the habit of the head, or necke. *Leather* is good enough for the *foot*. Neither is fit for the head to put on the habit of the foot. Each member goes attired after his place: And so should every person endeavour to goe after his degree, place, and calling, to keepe himselfe in his owne order, the higher in their order, & the lower in theirs; Thus *Grace* and *Nature* teacheth.

That wee should not be forward to censure,
or to iudge other men.

L III

Thus saith the Lord. Iudge not. Iudge no man before the
time, 1 COR. 5. Who art thou that iudgest another man?
Iam. 4. 12.

We may learne this likewise by the order of Nature. We
haue our eyes with eye-lids to shut them, when our eares
are alwaies open; our eares fixed and our eyes moueable;
To shew that our eares are to open, to heare the prooue of
every tale; and ynmoued, to the end, that though they
quickly heare, yet they should not bee moued to censure
ouer hastily. Arist.

That God is omniscient, and knoweth all things that
wee doe speake, or thinke.

LI

Thus it is written by the Holy Prophet. O Lord, thou
hast Searched mee, and knowne me, thou knowest my downe-
sitting, and my up-rising; thou understandest my thoughts
long before, Thou art about my path, and about my bed, and
spiest out all my waies. There is not a word in my tongue but
thou o Lord, knowest it altogether. Psal. 139. v. 1. 2. 3. 4.

This wee may learne to acknowledge by the light of
Nature, the eare heareth, and the eye seeth, and the soule
vnderstandeth what is done or spoken, and this they doe,
being so made of God: Now (to vse the words of the Pro-
phet) he that planted the eare shall he not heare? Hee that
formed the eye, shall hee not see? And he that teacheth man
knowledge, shall not he know what is done? and how to punish
what is done amisse? Yes the Lord knoweth the thoughts of
men when they are but vaine, his eyes are in every place, be-
holding the euill, and the good, Prov. 15. 3. All things are
open, and naked vnto the eyes of him, with whom wee haue to
doe, Heb. 4. He seeth in secret, Mat. 6. v. 6.

LII

That the wisdom and power of God in the making and framing of the body of man, is wonderfull and praise-worthy.

Psal. 139. v. 14.

Thus saith the Holy Prophet, I will praise thee, for I am fearefully and wonderfully made, marvellous are thy works: and that my soule knoweth right well.

And this we may know likewise, if we consider the workmanship of our owne bodies, how *Curiously* we were wrought in our mothers wombe, in the lowest parts of the earth, v. 13. 15. The body of man rightly Considered in the Composure thereof, is no lesse admirable, then the whole world. For what is man, but a little world (as he is called)

Tertul de Carne Christi. Inno cent. de utilitate Condition. hu man.

that is, A representation, or Map of the great world? The heauens are represented in the braine; The Sunne in the vnderstanding; The starres in the senses set round about; The Elements in the humors; the riuers in the veynes; the earth in the heart, placed in the midst as a Center; the Sea in the Liuer, from whence the liuely springs of blood doe flow. Yea God the Gouvernor of the whole world is represented in man; Euen in his soule, being Gods image, as God saith, G. 1. 20. That is a spirit, immortall, inuisible, as God is. Having three especiall faculties in one Nature as God hath three Persons in one Divine essence; being one in the body, as he is one in the world; Having wisdom, holinesse, righteousness, and other graces; as God hath for the manner, though not for the measure; being of witty inuention, sound resolution, high and diuine contemplation, swift motion, as God is; So swift as shee is able in a moment, to mount vp to the heauens, to descend downe to hell, and to fly to the vttermost parts of the world. So that man may be truly said to be wonderfully made, yea the *abridgment* of all wonders, both in heauen and earth, being an *Epitome* both of God, and the world, of God, in regard of his soule; of the world, in the composition of his body.

Ephes. 4. v. 24.

If we goe on farther to the particular parts of our bodies, we must needs acknowledge with the holy Prophet, that we are fearefully, and wonderfully made, to the praise of God. To beginne with the *eye*. What an *admirable member* is the *eye*? Whether we consider the figure, the comlineffe, the situation, the motion, or the vse thereof. And the *ear*, how *admirable* is that also, with her windings, and turnings, for the better conveying of the sound to the *common sense*? For which purpose also is that most artificiall instrument, within the passage of it, as a bell, by repercussion, to continue it to the *Brain*. And more then this, it may pose the *greatest Philosopher* to consider, how the diversitie of sounds at the same time reverberating, should so accurately be distinguished, as in a *Consort of Musicke*, to heare and discern euey instrument, and also the harmony arising from them.

Farther, who can sufficiently expresse the singular wisdom of God in framing the *Hand*? There are two things, wherein we excell the *beasts*, *reason* and the *hand*, for as for seeing, hearing, smelling, &c some beasts excell vs; But (beside reason, which is the principall difference) in the hand we doe excell all other bodily creatures. By our reason, and our hand, we gouerne all the creatures vpon earth. Herein we are made more wonderfull then all the rest.

Vnto these if we adde the differences of constitutions, and countenances, how among the many Millions of men and women in the world, it is almost impossible to find two faces, or temperaments in all things alike, we must needs confesse, that *the body of man is most wonderfully and fearefully made*.

But especially if we looke into the inward parts of our bodies, and consider the situation, the figure, the vse and the reason thereof, The *sympathy* betweene the *braine* and the *heart*, and the league, as it were betweene the *stomacke* and the *head*, it cannot but ravish vs with admiration of the wisdom, and power of God, such is the admirable compo-
dus
thereof

Consule, Platon, in Tim.

Arist. De partib
animalium.
Galen de usu
partiu Melanch
lib. de anima.

thereof, that even learned men have written volums there-
of. Yea and confessed, that there are many secrets in mans
body, which the most skilfull and curious Anatomists can
not find out, but are onely knowne to God.

Know thy selfe then O man, and (if thou hast not for-
merly) seriously consider of thy *Miraculous* body, that
thou maiest admire and praise the wisdom and power of
thy God. *An unwise man doth not consider this*, (saith Da-
vid) *and a foole doth not understand it*, Psal. 92. 6. But Lord
how precious are thy thoughts unto me (saith he) how great
is the summe of them, Psal. 139. that is, as if hee had said,
Greatly have I profited in vnderstanding, in comfort, in
piety, by thinking on the power, the wisdom, and the
providence of God, in framing and preserving of my body.
Now to make an end of this doctrine, both of Grace and
Nature, I say in the words of Christ, *Goe and doe them
likewise.*

Mat. 22.

LIII

Psal. 45. v. 3.

That God only is most lovely, and lone-worthy.

Thus saith the word of truth. *Thou art fairer then the
Children of men. The chiefest among ten thousands.* Cant. 5.
16. *What is he among the clouds* (and therefore much lesse
among the clods) *that may bee compared unto the Lord*,
Psal. 89. 6. *Verily I have none in Heaven but thee; and there
is none in Earth, that I desire in comparison of thee*, saith the
Prophet David, Psal. 73. 25. *I love thee dearly O Lord my
God*, saith the same Prophet, *my soule thirsteth after thee, as
a thirsty land.* *My soule longeth for thy salvation.* *I am sicke
of thy love*, saith the Church, Cant. 5. 8. This is our part
likewise.

Psal. 18. 1.

Psal. 143. 6.

Psal 119. 81.

And wee may gather also some helpe out of the Booke of
Nature to be thus affected. By Nature we loue, & praise,
and desire that which is good; at least which is good in shew
and appearance, if not in truth and substance, as sometimes
we like of, and commend, and desire that which is faire
and

and beautifull; sometime that which is sweet and pleasant; sometime him that is honourable; sometime him that is wealthy; sometimes him that is wise: sometimes him that is strong; sometimes him that is vertuous, and so every thing according to his proper goodnesse; and so it is fit we should deeme of Gods creatures, according to that kind and measure of goodnesse which they haue: But if we loue and like the creatures so well, in which there is but a small degree or measure of goodnesse: how much more should wee loue and magnify the Creator, which is infinitely good, the chiefe good, the fountaine of all goodnesse, the Ocean, wherein the confluence & perfection of all goodnes meet? For what are the beauties, the sweetnesse, the goodnesse, the glory, the pleasures, the graces &c. that appears in the creatures, but even sparkes of that infinite perfection and goodnesse that is in God? The most excellent creatures that are, are but as the beames of his beauty. That glory or goodnesse which is in any of them, is but a shadow in respect of that good which is in him, who is the maker of them. The good and the glory that is in the creature is like it selfe, finite, but the glory and the good which is in God, is as he is himselfe, infinite, he is all glorious, all good, in him all fulnesse dwells, there is nothing louely, & desireable, which is not to be found in him. If wee loue life, he is life, eternall life; if wee loue health, he is health; if we loue beauty, hee is beauty; if wee loue good cheere, he is the bread of life, and water of life; if wee loue good company, he is Good company; if wee loue peace and quietnesse, hee is the God of peace; if wee loue a fine and a faire dwelling place, Heaven is his throne; if wee loue honour and glory, hee is the King of glory; if wee loue riches and treasures, in him are hid all treasures; if wee desire ioy and pleasure, in his presence is the fulnesse of ioy, and at his right hand there are pleasures for evermore. There is no good, no pleasure, no contentment that can be desired, but is to be found in him, in absolute perfection. What shall wee doe then? What should

Splendor sum-
mum boni.
pulcrum cælum
pulchra terra,
sed pulchrior
qui fecit illa.

Plal. 16. vlt.

Colos. 3. 2

*Si deseris illum
quò te fecit, &
amas illa, quæ
fecit, adulter
es. August.*

*Ac si sponsa plus
diliget acceptum
annulum
quàm sponsum,
et diceret sufficit
mibi annulus,
faciem illius vi-
dere non deside-
ro August in 1o
tract. 2.*

Philip. 3. v. 8.

should we doe? but raise our affections from things that are on earth, and set them on things that are aboue? On God who only is loue-worthy, in the highest degree. Hauing now seene the faire beauty of the Lord in some sort, and tasted how good, and gracious the Lord is, it were a most iniurious, and preposterous thing to passe by him who made vs, and to set our loue on those things which he hath made, this were to goe a *whoring from God*, and to play the *adulterer* with his creatures, this is to loue the gift more then the giuer; this is as if a new married wife should loue her wedding ring, more then her wedded husband, and should say, now I haue receiued my wedding ring, it is sufficient, I care not, I desire not to see my husbands face any more.

But not so, O not so, yee sonnes of men, doe not delight in the creature, more then in the Creator, doe not preferre the benefit before the benefactor, the gift before the giver, the shadow before the substance. Rather make you *ladders* of Gods Creatures, to climbe vp to heauen, to raise your affections after God. As thus, when yee see the honour, and glory of Princes, consider and say with your selues, how glorious is that God who gaue these their glory? whose servants these are? When ye see the wealth and riches of others, the amiable & louely beauty of others, the wisdom of some men, the strength of others, the sweetnesse of some things, and the fairenesse of others, &c. and so the severall excellencies that be in the creatures; Then consider with your selues and thinke how rich, how beautifull, how wise, how strong, how sweet, how faire that God is, who made all these, so rich, so beautifull, so wise, so strong, so sweet, so faire: and so by this meanes bring thy selfe not to dote vpon the creatures, but to be in loue with God aboue all things: to count all things but drosse and dung in comparison of him. This is the way, walke in it.

That

*That wee ought to heare only such things
as come from God.*

LIV

Thus the Prophet David, *I will heare what God the Lord will speake.* Thus God the Father by a voice from Heaven saith, *This is my belovéd sonne in whom I am well pleased heare him.* He that hath eares to heare let him heare what the spirit saith, Revel. 2. Let him heare the word of the Lord.

Psal. 85. v. 8.
Mat. 17. 5.

This wee may learne out of the Booke of Nature. The Lord hath made our eares vpright toward Heaven, and why? Even to the end that they should bee open to those things which are of God. But many haue their eares like vnto the eares of those doggs which are closed aboue but open beneath; such are worldlings, who haue an eare to those things which are of the earth; but not to those which are of God. Yea which is worse, an open eare toward Satan, but a closed eare toward God. But this is neither of Grace, nor Natures teaching, and so no way commendable, no way imitable.

That wee should be swift to heare and slow to speake.

LV

Thus it is written, *Be swift to heare, and slow to speake,* Iam. 1. 19. *hearken, consider, and incline thine eare.* Psal. 45. *But keepe thy mouth as it were with a bridle, as David did,* Psal. 39. 2.

This doctrine likewise we are taught by the Booke of Nature, for God hath given vnto man two eares, and one tongue, to teach vs that we should be more ready to heare, then to speake. And God hath set the eares without on either side of the head, continually open: But the tongue he hath placed within the head, and guarded it with a double hedge, one of flesh, another of bone, and therewithall hath bound it by a bridle to the brest, by all these recommending vnto vs, a readinesse of hearing, and a moderation of speech.

I

That

LVI

That we should ioyne practise and profession together.

Deut. 6. v. 3.

Thus saith the Lord. Heare O Israell and obserue to doe it, that it may be well with thee. Bee doers of the word and not hearers only, deceiving your selues, Iam. 1.

This likewise God hath taught vs, as by his word, so by the worke of Nature. For as God hath giuen vs eares, eyes and a tongue, so he hath giuen vs hands, and placed these in the body not farre asunder; to teach vs that what wee heare with our eares, and professe with our mouth, wee should practise with our hands, yea God hath giuen vs two hands to one tongue, to intimate vnto vs, that wee should be greater doers then talkers, greater practisers then professors. It were a monstrous thing to see the mouth of a man bigger then his whole body, or to see a man with a mouth and eares, and no hands: And verily to see the most part of a mans life spent in eating and idle talking with his mouth, rather then in doing good with his hands, is no lesse vnseemely.

LVII

That we can never haue a good heart, as long as wee haue a bad tongue, and lead an euill life.

Mat. 7. v. 17.
18.

Thus saith the Lord. Every good tree bringeth forth good fruit: but a corrupt tree bringeth forth euill fruit. A good tree cannot bring forth euill fruit; neither can a corrupt tree bring forth good fruit. Every tree is knowne by his fruit, and so is every Christian by his words and works, for out of the abundance of the heart the mouth speaketh, yea and the hand commeth. It cannot bee well with the heart when corrupt communication proceeds out of the mouth, or when an euill conversation is led by vs.

Even reason, and the light of Nature is sufficient to make this apparent. For when the Leprosie breaketh out in the face, it is not an argument that the blood is soule and infected.

feet? And when the smoake bursts forth at the doores, & windows, is it not a token that the house is full of smoke within? So it is in the state of man, when filthinesse breakes out into the mouth, the eye, and hand, it is an vndoubted argument of superabundant corruption in the heart: O what a filthy heart hath he, who even by his breath infects such as are neere to heare him.

That wee should not abuse our tongues to the dishonour of God by swearing, or to the defaming of men by slandering, or any kinde of evil speaking.

LVIII

Thus it is written. *Keep thy tongue from evil, and thy lips that they speake no guile. Be fore all things sweare not, neither by Heaven, neither by Earth, neither by any other oathes, but let your yea be yea, and your nay, nay, least ye fall into condemnation, see you speake not evil one of another. Put away all filthy speaking out of your mouth,* Colos. 3. 8.

Iam. 4. 11.

Iam. 5. 14.

Iam. 4. 11.

Learn this likewise out of the *Booke of Nature*. When the *Palse* or *Convulsion* causeth the members of the body, to moue against the will of him that possesseth them, as the face or mouth to writh about, it is counted a pittifull disease, and vnpleasant to looke vpon: So it is when the *spirituall Palse*, or *convulsion* of sinne causeth them to moue against the will of him that made them, and the will of them that owe them: this is an evil disease, yea and a sore evill, such an evill as tends to the second death, howsoever many make light of it, and reioyce in it. Is it not an vnpleasing sight to see a mans mouth turned awrie? And the head drawne backward to the backe and shoulders? Such, and much more vnseemely is his grieve and infirmity, who turnes his mouth from glorifying of God, and edifying his neighbour, to the dishonouring of God by swearing and cursed speaking, & the slandering of his neighbour by evil speaking; such a ones mouth is turned awrie, his face stands backward. Now if any swearing, lying, railing, and reviling

reviling companion will not belecue this, I say noe more, but what Phisicians vse to say to their patients in the like kinde; That is, let them behold themselves in a glasse, I meane the glasse of Gods word. And then I doubt not, but they will quickly discern their wrie mouth, and overthwart face, and I hope have the grace and strength to turne them aright.

IIIV

And verily if we goe no farther then the *Booke of Nature*, we may learne so to rectify our tongues as wee be not double tongued, or dissemblers in our speech. For God hath given man but one tongue, to teach him not to be *bilinguis*, or double tongued. And he hath seated the Lungs, the bellowes of the voice, very neere the heart, to teach vs, that our speech should bee the interpreter of our hearts; and that wee should not thinke one thing and speake another.

LIX

That we should not open our eyes to every object.

Prou. 4. v. 25.

Psal. 119. v. 37.

Thus it is written. Let thine eyes looke right on, and let thine eye-lids looke straight before thee. Turne away thine eyes from beholding vanity, make a covenant with a thine eyes, Iob. 31. Set the Lord alwaies before thine eyes, Psal. 16. 8. Shut them from seeing evill, Esa. 33. 15.

*Ut qui exteriori
negligenter uti-
tur oculo, inte-
riori non in-
iuste caecetur
Gregor. Moral.
lib. 21.*

And this *Nature* teacheth vs. God in *Nature* hath provided a covering for the eye, which with a marvelous volubility openeth and closeth at the pleasure of man; wherein the Lord, who hath done all his workes in great wisdom, hath warned vs, that it is expedient sometimes that the eye be closed and not holden open to every object. When the eye lies open to every object, there is great danger in it, for oftentimes it comes to passe, by a most iust recompence, that he who negligently useth the exterior eye, should iustly be blinded in the interior. So was *Sichem* looking with wandering eyes after *Dinah*, and *David* looking after *Bathsheba*, and *Achan* looking after the wedge of gold, and *Eve* looking after the forbidden fruit: All of these were ensnared

for

for looking negligently with their eyes, and suffering them to wander. And no marvell, for if a man having his house hardly beset with strong enemies, doth set open the windows and doores vnto them to enter in, is it any great wonder, if he be surpris'd, and taken, and robbed of his goods, whenas he betraies himselfe into their hands? And such is our case. *Satan* the great and strong enemy of mankind, laies continuall *siege* to the *Castle of our soules*, with all his forces and policies, sometimes by inward suggestions, but most commonly by outward incursions vpon the doores and windowes of our soules, the senses: and especially the eyes and eares, presenting vnwarrantable objects therevnto. And now if wee set wide open these doores and windowes of our soules, the senses, and namely the eyes, how shall wee thinke to escape surprisall, and ensnaring by the Diuell? Wee cannot. *Eve* in her innocency could not doe it, much lesse can we doe it. And therefore looke to the doores and windowes of thy soule, locke them, barre them, bolt them fast, that the Diuell enter not that way. Make vse of that which God in Nature hath provided, and close thine eyes: or at least turne them away from beholding vanity, & feed them with warrantable objects, as 1 God, 2 his word, 3 the creatures, 4 thy brethren, 5 thy selfe. Let thine eyes delight in the waies of the Lord, *Prov. 23. 26.*

Taylor exposic.
in tempe Christi
p.224.

That we should bee very carefull to keepe, and preserve
our spirituall fight, the eye of faith from
any hurt or blemish.

LX

Thus it is written. *Contend earnestly for the faith. Rebuke them sharply that they may be sound in the faith.* Tit. 1. 23. *Stand fast in the faith,* 1. Cor. 16. 13. *Keep as thine heart, so thine eye of faith;* super omnem Custodiam, with all diligence, as Solomon exhorts Prou. 4. 23.

Ind. c. 3. .1

Learn this likewise from the *Booke of Nature*. If the
eye be once offended with the smallest mote, we delay not

Non solum a-
vertit se à luce,
sed etiam pe-
nalis illi fit lux:
Sic & oculis cor-
dis perturbatus
& sauciatus a-
vertit se à in-
stitia lumine,
nec audit eam
contemplari nec
valet.

to remedie it, but doe implore the helpe of such as are nee-
rest vs to take it out. Now since by Nature we are so care-
full to keepe the eye, by which we see the Sunne, how care-
full should we be, to conserue the eye, by which we see him,
who made the sunne? Especially seeing if it be hurt we can-
not see him therewith. For, as the eye of the body, if it be hurt
and wounded, doth not onely turne away from beholding the
light, but the light also which otherwise is delightfull becomes
daineefull to it. So the eye of the soule being hurt and troubled,
turnes it selfe away from the light of righteousness, neither
dare it, neither can it behold it. As therefore we are tender of
the eye of the body: so, & much more let vs be tender of the
eye of the soule, eschewing Carefully the euill that may hurt
it; and esteeming much of the good that may preserue it.
The euill that may hurt it, is either the mucke of the world,
or our owne grosse and carnall affections. For as the bodily
sight is two manners of wayes offended; either by exterior
dust cast into it; or by interior humours stopping the Op-
ticke nerves within: So the spirituall sight is also two wayes
offended, that is, either by Satans casting into our eyes the
dounge of the world therewith to blind vs; or else by our own
grosse and carnall affections, stopping the conduits of our
sight, that we cannot see the Lord. So that if we will eschew
the euill that may hurt it, we must eschew both the one and
the other.

And againe if we will esteeme of the good which may
helpe and preserue our spirituall sight, then we must esteeme
of the light of Gods word, of hauing some conformity with
God in holinesse. And we must giue diligence that our hearts
be stablished by attention, and consideration.

First we must esteeme of the light of Gods word. For as
the eye cannot see without the light of the sunne: no more
cannot we see the Lord by the eye of faith, without the
light of Gods word.

Neither can wee see him without some conformity with
him in holinesse: for as no member in the body can per-
ceau

cease the light of the sunne but the Eye, by reason of a similitude which is betwene them: so can no man see the Lord except in some measure: hee bee like him in purenesse and holinesse, *Mat. 5. 8. Heb. 1. 3.* And finally he must haue his eyes stablished by attention & consideration that will see the Lord; For hee a stumbling and a rowling eye seeth not those things which are before it: so a wandring minde not stablished by consideration and diuine contemplation cannot see the Lord.

But we should abhorre idlenesse, and euery one walke in a lawfull calling, and labouring to doe the best good we can with the gifts wherewith we are endued. Thus it is written: *Be not slothfull in business: why stand ye all the day idle? God and labour in the Vineyard. Let euery one abide in the calling wherein he is placed. As euery man hath receaued the gift, so let him minister the same to another. Let him occupie therewith till hee come. Christ Luk. 19. 13.*

And as God in his word; so God in nature hath warned vs hereof. God hath made no dead or idle member in the naturall body, but euery one actiue, and doing in his place and kinde. The head and the rest of the superior and more honourable parts, these are made to bee serviceable one to another, and for the good of the whole, as well as the feet & the rest of the inferiour members; yea and they doe service as much, if not more then the inferiour members, there is no member idle. The head watcheth and looketh out for the safety and welfare of the inferiour members, the Eare hearkens, the Tongue speakes, the Nose smells, the Hand workes, the feet walke; All the members are stirring and in action one for another, and for the good of the whole. This is to teach vs to employ our selues in some lawfull calling, either in the Church, Common-wealth, or family, wherein wee may

LXI.

Rom 12. v. 11.
Mat. 20. 6.

LXII

Non solum a-
vertisse à luce,
sed etiam po-
nenda sit lux:
Sicut oculis cor-
dis perturbatus
& sauciatus a-
vertisse à iu-
stitie lumine,
nec audis eam
contemplari nec
valet.

to remedie it, but doe implore the helpe of such as are nee-
rest vs to take it out. Now since by Nature we are so care-
full to keepe the eye, by which we see the Sunne, how care-
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ceau

may doe good, and not to spend our time, and the talents
 which God hath given vs, idly, wantonly, vpon our lusts,
 after the euill example of the world, nor yet to hide them
 so, as to doe no good with them. *1. Cor. 8. 7. and 1. Cor. 14. 20.*
 They that haue receaued life, and health, and liberty, and
 maintenance, and knowledge, and power, & ability to doe
 good, and doe it not, such are not worthy to be called liuing
 men or women, but rather Idols or images of men or wo-
 men: in that *they haue eyes and see not, ears and hear not,*
mouthes and speake not, noses and smell not, hands and handle
not, feet and walke not in the willies of the Lord. Liuing bo-
 dies are mouing and stirring bodies, and haue the begin-
 ning of motion in themselves. they moue and stirre in all
 their parts and faculties. & so it is with the parts and mem-
 bers of the mysticall body of Christ, the Church. they be all
 liuing, and mouing, and stirring, in good motions and god-
 ly actions. Yea and they moue not of constraint but of a rea-
 dy mind, *1. Pet. 5. 2.* So then if you will hearken and learne
 either of *Grace or Nature, Be not slothfull in the busynesse of*
the Lord, lead not an idle and vnprofitable life, making an
 ill vse, or no vse of the gifts and talents which God hath gi-
 ven you, but imploy your selues in some lawfull calling, &
 doe good with your talents, while you haue time. Breasts
 not often drawne, will soone dry vp, and so gifts not well
 vsed, will soone abate and cause the Lord to leaue vs, and to
 bereaue vs of his gifts and graces. But if a member be putri-
 fied and quite dead, we vse to cut it off: And so will the Lord
 deale at last with all vnprofitable seruaunts, who make an ill
 vse, or no good vse of the gifts which God hath giue them,
 He will cut, he will cast them off into vtter darknesse, when
 the profitable and faithfull ones shall enter into their Ma-
 sters ioy, *Mat. 25. 30, 31.*

That

Plal. 115. v. 5.
 6. 7.

Rom. 13. 1.

That the greater our zeale, paines, and trauell hath bene, or shall be in Gods cause, the greater shall be the waight of our glory.

Thus it is written. God will reward every man according to his workes. As a man soweth, so shall he reape, hee that soweth liberally shall reape liberally. The twelue Apostles shall haue twelue especiall thrones at the day of iudgement, and whereas otherwise men shall shine, but with the brightnesse of the Firmament, they that turne others from their wicked waies vnto righteousness, shall shine as the starres in the Firmament, Dan. 12. 3.

It is here somewhat as it is in Nature. In Nature the sleepe of him that hath passed the day more easily, is sweet, but the sleepe of the labouring man is sweet indeed. So also though the sleepe in *Abrahams* bosome be sweete, even to such as haue liued a more quiet and easie life here, yet even there also, the sleepe of the labourer will bee specially sweet. The greater our toile and trialls haue bene, the more we haue sweat and suffered here for Christ, the sweeter shall wee finde that rest and repose in heaven: And this not because of our merit, but because God is mercifull, So saith the Prophet, *Thou Lord art mercifull, for thou rewardest every man according to his worke*, Psal. 62. 12. So then, in as much as the more grace wee shew here, the more glory wee shall finde hereafter, I say with the Apostle, *My beloved brethren, be stedfast, unmoveable, alwaies abounding in the worke of the Lord, for as much as you know that your labour is not in vaine in the Lord.*

That wee should not be disheartned from doing the duties of our calling because wee cannot worke that good which wee desire.

Thus saith the word of Grace. Be not weary of well doing.

LXII

Psal. 62. 12.
Gal. 6. 7.
2. Cor. 9. 6.
Mat. 19. v. 28.

1. Cor. 15. v. 58.

LXIII

1. Theſ. 3. 12. Stand faſt in the faith, and play the men, be ſtrong 1 Cor. 16.
 2 Chron. 15. v. 13. Take courage to you and perſevere to the end. Thus
 7. Saint Paul, who ſhall ſeparate mee from the love of God in
 Chriſt? Shall tribulation, or diſtreſſe, or perſecution, or famine,
 or nakedneſſe, or perill or ſword? No. Neither death, nor life,
 nor Angells, nor principallities, nor powers, nor things preſent,
 nor things to come, nor height, nor depth, nor any other crea-
 ture, ſhall be able to ſeparate us from the love of God which
 is in Chriſt Jeſu our Lord, Rom. 8. 35. 16. 27. 38. And what
 he there profeſſed, hee afterward performed according to
 that, I have fought the good fight; I have finiſhed my courſe,
 2 Tim. 4. 7. 8. And this is our duty likewise.

And this wee may learne from the courſe of Nature. The
 Phyſician omits no point of his art, though the recovery of
 his Patient ſeeme deſperate. And ſo, though wee preach
 to many deſperate and ſcoffing hearers, yet wee muſt not
 give over, but give them more diligence. The Chriſtian hath
 his fee, whether he recover his patient or not. And ſo whe-
 ther our hearers profit by vs or no, wee ſhall have our fee.
 Whether our preaching be the ſaviour of life unto life, or of
 death unto death unto them, wee are a ſure ſalvour unto
 God in them, 2 Cor. 2. 15. Our reward is with the Lord.
 Ha. 44. 4. and the Lord of his mercy will reward it, Pſal.
 66. 18. Though our labour be ſometime in vaine with men,
 1 Cor. 15. vlt. yet it is never in vaine in the Lord, wee ſhall not looſe our
 labour with him, though ſometime wee looſe it with men.
 2. 7. 21. 30. The Lord will reward every man according to his worke, ſaith
 3. the Prophet; Not according to the fruit and ſucceſſe of his
 worke, but according to his worke; if the ſucceſſe faile,
 man ſhall not faile of his reward, for the ſucceſſe of our
 worke is not ours, but Gods worke. Our worke is to doe
 the will of him that ſent vs, to performe the duties of our
 callings wherein hee hath placed vs; but to give good ſuc-
 ceſſe to our workes, that is Gods worke, not ours; When
 Paul hath planted, and Apollo watered, it is God that muſt
 give the increaſe. So then let no man be diſcouraged or
 diſheartned

disheartned from a diligent and constant performing of the duties of his calling, though he see little, or no good successe thereof. Let vs doe our worke, that which belongs to vs, with an honest and good heart, and let God alone with his worke, the successe thereof. Whatsoever the successe is on earth, small or great, assuredly the reward is great in Heauen, if wee performe the duty required with a perfect heart, and a willing minde. Nay the lesse the successe, the greater shall be the reward. So thou be patient; for now vnto thy actiue obedience in well doing, thou addest passiue, in patient suffering; and double obedience, must needs haue more then a single reward.

That we should not goe beyond our gifts,

LXIII

Thus it is written, *Let no man thinke of himselfe more highly then he ought to thinke, but thinke soberly according as God hath dealt to every man the measure of faith. Professe not the knowledge which thou hast, nor saith the wiseman, Ecclesi. 3. 21. And this was obserued by David, according to that saying of his, I doe not exerceise my selfe in great matters, which are too high for me, but I reframe my selfe. This is 3. our part likewise.*

Rom. 12. 3.

And this the *Booke of Nature* will teach vs. The members of the body as long as they be sound and whole, doe not exceed their due proportion: if any of the limbe doe swell, and waxe over big, it is not beautifull or comely, it is no signe of health in the body, but rather of a dropic, or of some disease. So it is in the Mysticall body of Christ the Church: They that be sound members thereof thinke and speake soberly, according to the measure dealt into them, and containe themselues within their bounds, Discouraging modestly of God and his Mysteries, and in some things being content to be ignorant, thinking others to be asleained as themselues. But they that be weake, and are of an vn-sound mind, they most commonly swell, and their tongue

1. Tim. 1. 6. 7.

is too bigge for their mouth; they are full of *vaine iangling*; teachers they would faine be, though they vnderstand neither what they say, nor whereof they affirme. But if wee will shew our selues to be sound members, and of a sound minde, let vs consider our proportion of gifts receaued, and hold our selues there. If a man eate of wholesome meate moderately, and according to the proportion of his naturall heate, it turnes to good nutriment, but if he over-charge his stomacke, & the naturall heate be not able to concoct it, it turnes to putrifaction: so it is with them which greedily search into matters aboue their gifts. Or as a burden beyond the proportion of our strength oppresseth the body: so a searching into points, beyond the proportion of our gift to conceaue, overwhelmeth the vnderstanding: it doth not better our knowledge, but decay it. As then *Solomon* said of hony, *eate not too much hony*: so I say, be not too immoderate in prying into the hidden things of God, though they be sweet and comfortable in themselves; wade not aboue thy height. Every man cannot fathom or sound that depth of predestination, yea, I thinke no man can sound out the true depth of it: *S. Paul* who was rapt vp into the third heauen, and saw a great deale more then any man now sees, yet could not fully see it, and finde it out by his owne confession, much lesse can any of vs. Neither hath every man a gift to vnderstand the doctrine of Church government, and to iudge of controversies: I say then againe, let every one examine the measure of Gods gifts bestowed on him, and so apply himselfe: As in reading and studying the Scriptures, read and studie such things specially which God hath enabled thee to conceaue and vnderstand. If thou meet with difficult and hard things, passing thy capacity, tire not thy selfe about them, let them alone: Beleeue that to be true which is written, though thy gift will not serue thee to see the reason of it. If any mans ability and gifts will serue him to travell in the controverted points of predestination, freewill, Church-governments, &c. he may: but still

IIII XI

Pro. 25. v. 16.

Rom. 12. v. 3.

2. Cor. 12. v. 2.

Rom. 11. 3. 33.

let him not forget to *thinke soberly, according to the measure dealt vnto him.*

A man that goes to the brooke for water, can bring no more then his Pitcher will hold: Now consider thy Pitcher, lest whilst thou goest about to vnderstand about thy gift, thou bring to passe (*vt minimum intelligendo nihil intelligas*) that thou proue thy selfe a very dolt.

That Parents should accommodate their Children to a fit Calling.

LXV

Thus Adam our first Father, he placed his sonnes, *Caine* Gen. 4. v. 2. and *Abel* in a lawfull calling, and he fitted their callings to their inclinations, and the naturall gifts of body and mind, which they had being children, making the one, a keeper of *sheepe*, to wit *Abel*, and the other a tiller of the ground, even *Caine*. This care of making choice of fit callings for their children, both in respect of inclination, and naturall gifts, belongs vnto all good Parents.

This *Natures light* will make plaine. When the members of the body are out of their proper places, what readinesse is in them to doe any worke or service? surely none. And verily, when a man is out of his proper calling in any society, it is, as if a member were out of ioynt in the body, there is no pleasure in it: it is no kindnesse, but a great wrong to children, and the society of men, to be so dislocated or put out of ioynt. To make thy sonne a Tradesman, if he be most fit for learning; or contrariwise to apply him to learning when he is fittest for a Trade; or to send him to the Court, when he is fittest for the Cart, this is as much as if a man should apply his toes to feeling, and not his fingers, and should walke on his hands, and not on his feet, which is neuer like to doe well. It was a memorable fact of that famous Bishop of Lincolne, *Robert Grossetest*, who being vpon a time solicited to preferre his poore kinsman, and therevpon inquiring what condition of life he followed, and vnder-

Sir, George Paul in the life of Archbishop Whitgift, p. 85.

standing

standing that he was a Husbandman. Why then (answered he) if his plow be broken, I will reparaire it; or rather then faile bestow a new vpon him, whereby he may goe on his course: but to dignifie him, as to make him forsake his calling, and trade wherein he was brought vp, I meane not to doe.

LXVI

That ignorance is the cause of sinne, and also of
most fearfull destruction.

Thus it is written: *The people haue erred in their hearts, for they haue not knowne my waies. Yee erre not knowing the Scriptures. My people are destroyed for lacke of knowledge,*
Psal. 95.
Mat. 22. v. 29. Hol. 4. 6.

This the Booke of Nature will teach vs to acknowleg. A body destitute of eyes cannot discern the day from the night, a friend from a foe, nor the pit from the plaine: No more can a darkened mind discern the manifold snares of Satan; but as our Saviour saith, where the blind leads the blind, both of them must at length fall into the ditch: So where a blinded mind is the director of a corrupted will, what can the end be but fearfull destruction? Wherefore I say with the Apostle, Be not wise but understand what the will of the Lord is, Ephel. 5. 17. *Wisdom is the Principall thing therefore get Wisdome, and with all thy getting, get understanding.* A man without understanding and knowledge of the word of God, is as a man without eyes, in continuall danger to be misled: Yea he is in worse case, and in greater danger, then he that wants his naturall sight: for a man may want his naturall sight, and yet come vnto Christ, as blind Bartimews did. But if he want the spiritual light, (which is the knowledge of Gods truth) hee cannot come vnto Christ, he cannot know the way as Thomas the Apostle said. *They that come vnto him to be saved, must first come to the knowledge of the truth, as S. Paul saith.* Gregor in past. *Qui ea quae sunt Domini nesciunt, a Domino nesciuntur,* They that know not the things of the Lord, shall not be knowne of

of the Lord. The Lord shall appear in flaming fire to render vengeance vpon all them that know him not, and that obey not his Gospel, 2 Thes. 5. 7. 8. 9. Give diligence then to know the God of thy Father, and to serve him with a perfect heart, and a willing mind, as holy David giues counsell, 1 Chron. 28. 9.

That wee should be very careful that we doe not wittingly and willingly offend against the checks of conscience,

LXVII

and the cleare light of Gods word.

Thus saith the Word of Truth. If a man will turne away from the Lord his God, and go on wilfully and serue sinne, blessing himselfe in his heart, and saying I shall haue peace, though I walke in the imagination of mine heart, so as he doth none of these things, The Lord will not speake him, but the anger of the Lord, and his ire shall be kindled against that man, and all hee can say that are written in the booke of the Law, shall lye vpon him, and the Lord shall blot out his name from vnder Heaven. The Lord will not be mercifull vnto him that offendeth of malitious wickednesse. If mee sinne wilfully, after that wee haue obtained the knowledge of the truth, there remaineth no more sacrifice for sinne, but a certaine fearefull looking for of iudgement, and fiery indignation which shall consume the aduersarie. Remember then that you haue don not your heart against the voice of the Lord, as in the preuocation.

The very light of Nature will shew the danger of this to be great. For when the patient loathes his food, quarrels with his phisician, is angry with his friends, chafes with himselfe, in reason you will say he is in an ill case. And such is the Condition of a stoward, and malicious sinner that will hearken to no good counsell, but scorne & reject it. He is in a desperate case. When the wise inasfaible which should be as a dogge at the doore of the soule to keepe away the theefe, shall waxe mad and bite his master, or his friends, and

and even snarle at God, at his servants, and his sacred truth. What safety, what comfort can that soule haue? Surely none. When the patient rejects the meanes of his recovery, what hope of safety can there be?

LXVIII

That we should not venture upon the committing of any the least sinne, upon presumption of Gods mercy, or in hope of future repentance.

Rom. 6. 1. 2.

Psal. 130. v. 4.

Thus it is written. Shall we continue in sinne, because grace doth abound? God forbid. There is mercie with God that he may be feared, saith David. Not that he should be neglected, & haue his commandements slighted, but that he might be feared and obeyed. The grace of God teacheth vs, not to liue in sinne, but to denie all ungodlinesse, and worldly lusts, and to liue soberly, righteously, and godly in this present world, as Saint Paul saith. Yea and to doe this without delayes, so it is written, Remember thy Creator in the dayes of thy youth, before the euill dayes come. Boast not thy selfe of to morrow, for thou knowest not what a day will bring forth. I made hast and prolonged not the time to keepe Gods righteous iudgments saith David. And this is our part likewise.

Tit. 2. 12.

Eccles. 12. v. 1.

Prou. 27. v. 1.

Psal. 119. v. 90.

Nature will teach vs better wisdom, then to Presume to commit the least sinne, because God is mercifull, or that Christ died for sinners. For if a man should breake his owne head, because he hath a plaster, or surfer because he hath a Phisitian, or take some deadly poyson because he hath good Medicine; Would any man commend his wilddome? Would not euery one condemne him of grosse foolishnesse? And now such a one is he, who wounds, or poysons his soule and conscience with sinne, because of Gods mercie. For euery sinne is a wound to the soule, & euery sinfull motion is a poyson to it, yea and a deadly poyson. For the wages of sin is death. If you be wise then, doe not take the deadly poyson of sinne into your minds, though euer so little, in hope of the Medicine of Christs passion

Rom. 6. v. 23.

to heale it. You will not willingly wound your selues, that you may goe to the *Chirurgian*: And noe more doe you sinne in your youth, that you may sue for pardon in your old age. Gods mercie, and Christs merit, is a soveraigne salve for all sores, of sinne, but it is effectuell to those that feare him, throughout all generations, as the scripture saith, Luk. 2. 50. 1. 50.

XXI

That wee must take speciall heed of recidination, or falling into the same sinne againe, after wee have once repented thereof and forsaken it. LXIX

Thus saith the Lord. If any man draw backe, my soule shall have no pleasure in him. He that putteth his hand to the plough (that is to the profession and practise of Christianity) and looketh backe, is not fit for the Kingdome of Heaven, Luk. 9. 62. saith Christ. The Lord will tread downe revolvers under his feete, as clay in the streets, saith David. If after they have escaped the pollutions of the world, through the knowledge of the Lord, and Saviour Iesus Christ, they are againe incangled therein, and overcome, the latter end is worse with them then the beginning, saith Saint Peter. Be not then of them, who draw backe unto perdition, but of them that beleene to the saving of the soule, Heb. 9. 39. Heb. 10. v. 38. Luk. 9. 62. Psal. 8. 22. 2. Pet. 2. v. 20.

Learne of Nature, when thou hast fasted for thy finnes, not to commit them againe, not to runne in the same excessive of riot: if one having recovered his health, fall againe into the relapse of his former disease, whether it be of an ague, or some other strong disease, hee is in more danger then he was before; his recovery is a great deale the harder, and his life in danger: So it is with a man, who after repentance for some grievous sinne falls into the same againe, his sicknesse of sinne is a great deale the more dangerous, and his recovery much more vnlikely. The bone often broke will hardly be set. The tree oft transplanted will scarcely prosper: and no more will he that is often moued from his

Eccles. 34. v. 26.

owne steadfastnesse. Saint Paul saith that the latter end of such, is worse then the beginning, 2. Pet. 2. 20. looke therefore to your standing, and take heede least ye fall. Art thou made whole? Sinne no more least a worse thing fall vnto thee, Ioh. 5. 14.

LXX

That we should not iudge of them as Reprobates, or Castaways, who hauing professed Christ & his religion,

XIXI

afterward fall therefrom in time of persecution,

or some strong temptation.

Mat. 7. 1.

1 Cor. 4. 5.

Rom. 11. v. 23.

Mat. 9. 20.

Luk. 13. 11.

Ioh. 5. 1.

Luk. 8. 55.

Luk. 7. 11.

Ioh. 11. 44.

2. Chron. 33. 3.

Thus saith the Lord. Iudge not. Iudge no man before the time. Iudge not the Iewes that fell, for they bide not still in vnbeleefe, shall be grafted in: for God is able to graffe them

in againe, as the Apostle saith, Rom. 11. v. 23.

And wee haue some shew for this out of the Booke of Nature. A man may recouer his health after a relapse into some strong disease, so many haue recovered after a relapse into an ague, or some other disease. Wee read of some that recovered after twelve yeares sicknesse, as the woman with the bloody issue: of other that recovered after eigheteene yeares infirmity: and of other that recovered after eight and thirty yeares sicknesse: and some of forty yeares, Act. 4. 22. Yea wee read of some that got vp, after they were sicke, and dead, and buried, and stunk in the graue, as Lazzarus daughter, the Widdowes sonne, and Lazarus: The one newly dead, the other dead and wound vp, and lying vpon the hearse, and the third, dead, buried, and stinking in the graue, and yet all recovered, got vp, and well, by the help of that good, and Soveraigne Phisitian Christ Iesus.

And so may a man or woman recouer their soules health, after a long & tedious sicknesse in sinne, yea after a relapse into sinne. Manasses recovered, and was receiued to mercy, after he fell to idolatry and witchcraft. So was Solomon after his falling away, witnesse his penning of some parts of holy Scripture, as the Proverbs, Ecclesiastes, the

Song

Song of Songs, but especially *Ecclesiastes*, the booke of his repentance. And so againe *Peter* after hee had denyed his Master *Christ*, of knowledge, against his owne conscience, and that with cursing and banning, yet he recovered, and came to repentance afterwards, and obtained mercy, as appears by that saying of *Christ* vnto him. *I haue prayed for thee, that thy faith faile not, therefore when thou art converted, strengthen thy brethren*, Luk. 22. 32.

And why should we iudge of any man as a reprobate, or castaway, though he be in great fault, & doe liue in sinne? *What haue I to iudge them that are without*, saith *S^t Paul*? Much lesse may wee iudge them that are within the visible Church, and liue vnder the meanes of their conversion, that is, the Ministry of Gods word. Why? Is not God as well able to heale the soule, as to cure the body of whatsoever disease it hath? Is not he now able to make of *Saul* a *Paul*, of an *Apostate* an *Apostle*, as well as ever hee was? Yes verily, *his hand is not shortened that he cannot saue*, as the Prophet saith, he is still able, and willing to helpe, and to heale vs of whatsoever disease wee haue in soule or body, if wee come vnto him with vnfeined repentance of sinnes past, with sound faith in the merits of *Christ* for the pardon of those sinnes, and with earnest and seruent prayer for the obtaining of that pardon, and for grace to part with our sinne, and to amend our liues. *He that cometh vnto me* (saith *Christ*) *I will in no wise cast off. I am come into the world to call sinners to repentance, to saue sinners, to saue them that are lost. God sent not his sonne into the world to condemn the world, but that the world through him might be saved*, saith *Christ* himselfe, *Ioh. 3. 17.*

Iudge no man then (I say with the Apostle) *before the time*, I meane touching his finall estate, as that such a one is a castaway. Tis true, we may and that lawfully iudge of a mans present estate, as whether hee be sicke in body or in soule, whether he brings forth good fruit, or bad fruit, or no fruit: But to say (by reason of present barrenesse) *Ne-*

q. v. 11. 3012

IXXI

Esa. 50. 2.

Esa. 59. 1.

Mat. 11.

Ioh. 6. v. 37.

Mat. 9. 13.

1. Tim. 1. v. 15.

Mat. 18. v. 11.

1. Cor. 4. v. 5.

Mat. 21. v. 19.

ver fruit grow on thee any more, that is beyond our knowledge and our commission, that science and that sentence belongs to Christ and not to vs. He that to day is desperately sicke both in body and soule, may to morrow be well amended for all that wee know, and so I desire of the Lord Iesus that they may be.

LXXI

That we should not make the finnes and infirmities, or the destruction of other men, a matter of our mirth, and reioycing, but our sorrow and heavinesse.

Prou. 24. v. 17. 18.

Thus saith the Lord. Reioyce not when thine enemy falleth: and let not thine heart be glad when he stumbleth, least the Lord see it, and it displease him, and he turne away his wrath from him. The children of God neuer made themselves merry with the infirmities, and miseries of other men, but

Psal. 119. v. 53. lcr. 13. v. 17.

griued at it, thus Dauid, mine eyes gush out with water, because men keep not thy law: thus Ieremie, If yee will not heare, my soule shall weep in secret places for your pride, and mine eye shall weep sore, and runne downe with teares, because the

Rom. 9. v. 2.

Lords flock is carried away captiue. So Paul, I haue great heavinesse and continuall sorrow in my heart for my brethren, my kinsmen according to the flesh, the vnbeleeuing and disobedient Iewes, and thus other of the saints of God, Ezech. 94. And this is our part not to reioyce, but to grieve at the infirmities and calamities of men in the world.

And this we may learne even from *Natures* teaching For if thou shouldest see a man grievously wounded, fetching deadly grones, and drawing his last breth, would not even *Nature* constrain thee to be sorry to see it, and not to make a sport and a pastime thereof? How much lesse shouldst thou reioyce when thou seest thy brother or thy neighbour, wounding and stabbing himselfe, even to the heart, by his abominable finnes? As blasphemies, prophanesse, drunkennesse, &c. how should this wring even teares of blood from thee, rather then a laughter? We lament over the bodies of

our

our friends, which we beleue shall be raised to glory at the last day. How much more should we mourne and lament ouer the soules of men, which goe downe vnder the power of everlasting death? Well, if thou hast any grace in thee, it will constraîne thee to lament for this; as Nature moues thee to mourne for the other. The Prophets, and the Apostles, who had true grace, did grieue for the sinnes and miseries of the people, and so did Christ himselfe, *Luk. 19. 41. Ioh. 11. 32.* Be you followers herein. When thou seest sinners in words, or behaviour to be out of the way, if thou couldst instead of a smile, afford a teare, thy teare might happily make them relent, when thy smile confirmeth them in their wickednesse. For as many times the seeing of others fall heartily to their meat, brings on our stomacke: so the sight of thy grieve for their offences, may worke also a grieve in them that offend. But if notwithstanding all this, thou wilt make a pastime of sinne, and reioyce in iniquitie, I say no more, but that so doing, thou doest grieue the holy spirit, and delight the vnholly spirit, the diuell: for if those hellish spirits can haue any delight, this is their delight, to see men sinne, and to make a sport of it. And now if thou wilt be the Diuels Chanter, or Singing-man, if thou wilt grieue the holy spirit, to delight the hellish spirits, why then goe on, he that is vniust, let him be vniust still, and he that's filthy, let him be filthy still, and see what will come of it. If *Rev. 22. v. 11.* God be true in his word, (as he is most true) they will proue bitter pleasures, *Prov. 5. 4. sorrowfull laughers, and mournfull mirthes, Prov. 14. 13.*

Ephes. 4. 30.

LXXXI

That we should not faint in afflictions, but patiently endure in regard of the ioy that is set before vs, and the glory which shall be revealed in vs

LXXII

Thus our Saviour Christ. For the ioy which was set before him, he endured the Crosse, despising the shame. So Moses, for the hope of the recompence of reward, which was in mercy

Heb. 12. v. 1.

Heb. 11. 25. 29.

promised

promised him, he refused to be called the sonne of Pharaohs Daughter, and chose rather to suffer affliction with the people of God, then to enioy the pleasures of sinne for a season, and this is written for our learning.

Rom. 8. v. 18.

And we may gather alio some helpe to further our learning herein, out of the Booke of Nature. The diseased man endures cutting, searing, for a short vse of a miserable life; Shall we refuse to suffer any thing for the ioy that is set before vs? For the glory that shall be revealed in vs? Specially considering, that the sufferings of this present time are not worthy of the glory, to be revealed in vs, as the Apostle saith. Not worthy to be named on that day, that this glory is spoken of. The sufferings being short and finite, and the glory infinite. Let not the loue of a short miserable life procure more patience of vs, then the loue of an eternall, ioyfull, glorious life: rather let the same mind be in you, which was also in Moses, and in Christ Iesus, who for the ioy and glory that was set before them, endured the Crosse, and despised the shame, Heb. 12. 1.

LXXIII

That we should not seeke to please itching eares, that is such as desire to heare novelties, and niceties, rather then the wholsome and saving doctrine of faith and repentance.

1. Tim. 4. 13.

2. Tim. 2. v. 15.

16.

Thus it is written. Give attendance to reading, to exhortation, to doctrine. Studie to shew thy selfe approued vnto God, a workeman that needeth not to be ashamed, rightly dividing the word of truth. But shunne profane and vaine bablings, for they increase vnto more vngodlynnesse. Foolish and vnlearned questions avoyd, knowing that they doe gender strifes, 2. Tim. 2. 23. 1 Tim. 6. 3. 4.

Nature will giue vs some help to like well of this course. when we leaue good nourishing meat, and feed vpon some roote, or toy, it is a signe of queasie, and crude stomacks: so when

when hearers regard not to heare the wholesome doctrine of faith & repentance, but rather delight to be nibbling on a root of discipline, or ceremonie, it is a signe of much weaknesse, and crudity, which would be purged rather then followed.

Chrysostome, thought himselfe a very eloquent man, Hom. 38. ad writeth thus. *This (saith he) subverteth the Church of God, populum. that you desire not to heare sermons of compunction, but rather such which may delight, by an Elegant composition of words and phrases: And that we (which is wonderfull ill) follow your humours, which we should pare away.*

That it is good for our soules health to be walking diligently in the duties of our profession.

LXXIII

Thus the Holy *Apostle Paul*, having said to his hearers, the Ephesians, Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee life, and so hauing rowsed & raised vp their soules from the drowynesse & deadli- nesse of sinne; he prescribes them a meanes to keepe and preserue their soules wakeing, and in good health, and that is circumspect walking. *See that yee walke circumspectly (saith he) not as fooles, but as wise, redeeming the time.* Ephel. 5. v. 15.

And this *Nature* shewes to be a good meanes to keepe and preserue the soule in good case and state. For as walking and stirring helpe to evocate, and breathe out peccant humors, to the preseruing of the health of the body: So spirituall exercises, and to be walking diligently and conscio- nably in the duties of our profession, furthers and pre- serues the health of the soule.

Through sloth, and idlenesse, sound bodies haue bene Corrupted. And so after saving grace receiued, if we be not stirring and practising; Corruption, the world, pride, vnclea- nesse or sinne or other will grow vpon vs. Wherefore if you desire the welfare of your soules, give diligence to stirre up the gift of God that is in you, as the *Apostle* saith. Vp and be doing 2. Tim. 1. 6.

doing. Be doing, and conscionably walking in the duties of our profession, and calling, both generall, of Christianities, and particular, wherein yee liue in the Church, Commonwealth, or family. Labour in this kind is profitable both to soule, and body.

LXXV *That the authority of the Church is not above, nor yet equall with the authority of the Scripture.*

1. Ioh. 5.

1. Cor. 2. 1.

Plal. 12. 7.

Thus saith the Holy Ghost by the mouth of the Apostle, *If we receiue the testimonie, or witnesse of men, the testimonie of God is greater.* And now the testimonie of the Church is the testimonie of men; and the testimonie of the Scripture is the testimonie of God: And shall not this be greater, and of greater authoritie? Shall mens voice and testimonie be above Gods? See how the very *light of Nature* Cries downe this.

By the order and Course which God hath set downe in *Nature*, we see that the *voice and authoritie* of the *spouse* is *inferiour* to the *voice and authoritie* of the *Bride-groome*. *The husband hath authoritie ouer his wife, as long as he liueth, the Apostle being witnesse: And if he die, leauing his will and testament behind him, she cannot administer as she will, but as his will requires: And now Christ is the Bride-groome, or husband of his Church. And the Church, is his spouse or wife: And Christ, the husband of this spouse, is not dead, but aliue, and aliue for euermore. Indeed Christ died concerning sinne once, and is departed from the Church his spouse for a while in respect of his bodily presence; But he did not dye intestate or without a will; before he departed, he made a will, and left it behind him at his going away: and this not an vncertaine Nuncupative will, but a certaine written will: a will with two seales, which is the Scripture with the two Sacraments.*

Act. 3. v. 21.

Ioh. 5. v. 39.

Mat. 26. v. 28.

What meaneth then the people of Rome in crying out, *The Church, the Church, or the spouse the spouse, the authority*

Scripture; the discerners of true Scripture from false & supposititious writings; the interpreter & publisher of the Scripture; in brieft, that we cannot know Scripture to be Scripture but by the Church.

Now see the weaknesse of these pretences and grounds to build vpon. We do not know the Scripture to be Scripture, but by the Church say they. No? May not a man hauing eyes perceiue the light of the Sunne without the meanes of any other light? May not a man know day by day-light? Even so a man that is not blind in his vnderstanding, and hath his eyes opened and annointed by the eye-false of Gods spirit, may perceiue the Scripture to be Scripture by the very light of Scripture it selfe, by the diuine maiesty of God shining bright, and speaking to vs therein.

But let all these things be granted, that the Church is the keeper, the witnesse, the discerners, the interpreter and publisher, the pillar and foundation of Scripture, yet all this doth not proue that her authority is aboue, or equall with the Scripture. No, not in *naturall wisdom*; for what if a woman keeps her husbands Will, and proues it, and beares witnesse to it when time serues, is shee therefore of greater authority then her husband? And is her will before or equall with his? Hath a Jewell his excellency from the keeper or from it selfe? Doth a witnesse make or manifest truth? Why? the woman of *Samaritan*, bare witnesse of Christ, was she therefore of more credence, and greater authority then Christ? Iohn Baptist, and the Apostles, and all the Prophets bare witnesse of Christ, were they therefore of Greater authority then Christ?

I but the Church is not only a witnesse, but a discerners of true Scripture; True, the Church hauing the spirit of Christ, can discern true Scripture from false and supposititious writings, but how? Not by her owne iudgement, but by the helpe of Scripture, as a Gold-Smith, by a touch-stone doth not make gold but try and discern Gold from
other

Ioh. 4. v. 28.
29.
Ioh. 1. 15.
Act. 2. 32. c. 10.
43.

other mettalls: So the Church hauing the spirit of Christ, can discern Scripture by the touch-stone of Scripture; and hauing the gift of prophesie, Shee can interpret Scripture, but alwaies remembred by Scripture: shee is not a *Magisteriall* but a *Ministeriall* interpreter; shee cannot make Scripture, no more then a Gold-smith can make Gold, but only discern, and manifest Scripture by Scripture.

I, but the Church is the pillar and foundation of the truth, as the Apostle saith, and as the Romanists doe much vrge. What then? Is shee therefore the rule of truth? or the word of truth? Why, a King puts forth a Proclamation concerning his will and pleasure, to be obserued by his subiects, and he commaunds his officers to publish it, and to fasten it to a pillar or post in some publike place, that all may see and know it. Now because the Kings officer proclaimes and publishes the Kings pleasure, is he therefore of greater authority then the King? Or because the Proclamation is fastned to a pillar or post, and the post vpholds it, is the Post therefore of geater authority then the Proclamation? No man will say so: Why so it is here, God the King of Hea- ven and Earth hath put forth his proclamation concerning his will, which is the holy Scripture, and he hath comma- nded his Church to publish it, and vphold it by her Mini- stry, as a pillar, or post vpholdeth a Proclamation, or a ta- ble of Lawes and statutes: Now because God hath made the Church as it were a pillar to shew and vphold his truth, must shee therefore be the rule of truth? Or equall with the word of truth? Doth an Herald or Cryer that pro- claimes the Kings pleasure, giue any authority to it? Or on- ly manifest his pleasure? Let God be true than, and every man a lyar, who denies the supreme authority of the Scrip- ture, and let that punishment light vpon them that adde to or detract from Gods word, which belongs, and is wont to be executed vpon those that clippe the Kings siluer, or goe about to coine without his commission, even death ex- cept they repent.

1. Tim. 3. v. 15.

Rom 3. 4.

Th words of the Lord are pure words; as siluer tried,

LXXVII

That the plea of the Papists in saying that their religion is the old religion, and their Church the Catholique Church, is not sufficient to prove their Church and religion to be true.

Prou. 16. v. 31.

Thus saith the word of truth. *The hoary head (or old age) is a crowne of glory, but how? If it be found in the way of righteousness.* All kinde of eldership and antiquity is not honourable and acceptable before God, or men. If a man

Eccles. 25. 2.

be an old adulterer that doeth, such a one my soule hateth saith the wise man. If eldership and antiquity were sufficient to commend things vnto vs, then all should bee well, all things should be good, sinne, and error, yea and the diuell himselfe should be good: for he is old and auncient, even as auncient as the world within a little, and so error and vice is not much short of truth & vertue for antiquity; yee haue heard by them of old time, saith Christ,

Mat. 5. 21. 27.

v. 33.

v. 43.

Thou shalt not kill, Thou shalt not commit adultery. Thou shalt not forswear thy selfe. Thou shalt loue thy Neighbour, and hate thy Enemy, &c. And so how men haue corrupted the law with their false glosses, expounding it altogether of the outward act: so that as truth and vertue is old and ancient, so likewise is error and vice. As there is an ancient truth: so there is an old error and corruption which the scripture calls the *old man*, because it is as old as humane nature, euen very neere as old as *Adam* our first Parent. And as error, superstition, & vice is old & ancient, so also is it *Catholique*, that is generall and vniuersall, as the word doth signifie; it is as *Catholique* and vniuersall as truth and vertue it selfe; or rather more *Catholique* and generall; for the whole world lyeth in wickednesse, and but a few in verity and goodness. Error and vice are as *Catholique* as truth and vertue, in all kinde of respects in this world, they are *Catholique* in respect of times, of places, of persons, of all ages, sexe and conditions. What times? what places? what persons?

1. Ioh. 5. 19.

Mat. 7.

what

what ages, sexe and conditions of men haue beene altogether free from errors and vice? the scripture speakes of none such.

What is the matter then, that the *Romanists* doe so glory in the oldnesse and catholiquenesse of their faith and religion, *receaued by tradition from their fathers*? Why a mans faith and religion may be so old and catholique, as that it may be the worse for it, as if it be an old, and a catholique error or superstition, as theirs is, in those things wherein they differ from vs. Tis true, the saying is to bee allowed & receaued, *Bonum quò antiquius eò melius, & quò communius eò melius*, A good thing the more ancient, & the more common and generall it is, the better it is. But (alwaies remembered) it must be *bonum* good, if it cease to bee *bonum*, good, then *quò antiquius, & communius, eò peius*, the more ancient & the more catholique or common it is, the worse it is: & so is the *Romish faith*, or faction, the more ancient & catholike it is, the worse it is, because it is not *vera & bona fides*, a true and a sound faith. If they can proue that their religion is old and true, and not erroneous, and their Church a holy catholique Church, and not an unholy catholique strumpet, then it is well, then we will ioyne with them: but to doe this they must doe more then ever they haue done hitherto, since their fall: yea and in very truth, it is more then ever they will be able truly to doe in the points wherein they differ from vs.

Be no more children then, tossed to and fro, & carried about with every winde of doctrine, by the sleight of men, & cunning craftinesse, whereby they lye in waight to deceaue, as the Apostle saith. Let not every doctrine that carries a shew of antiquitie, and catholiquenesse or vniversality presently win your loue and liking, for there is antiquity and an vniversality of error, as well as of truth. *Custom without truth*, is but antiquitie of error, as Saint Cyprian saith. Proue then antiquitie by truth, rather then truth by antiquity, that is the safer course.

Ephes. 4. v. 14.

Cyprian.
Epist. 74.

I might goe on farther in this worke of *Translation* which
 hath here begunne; but because my desire herein is more
 to profit others then my selfe, I here containe my selfe, till I
 see the event.

Christian Reader, by this which I have done, thou maist
 see how that many and profitable instructions may be lear-
 ned by reading the *small Booke of Nature*, Thy selfe. And
 now if thou wilt accept of my counsell, I would advise thee
 to read and study thy selfe, thine owne body with the fa-
 shion, station, office, and vse of the members thereof. And
 to learne things heauenly, by considering of things earthly,
 to learne spirituall by naturall things.

The plea of ignorance is a common plea, and goes for cur-
 rant, Alas Sir, we are ignorant and not booke-learned; or we
 want teachers, is the common and maine excuse of many
 men and women, when they are told of their faults.

Well, say it be so, that thou art not *Booke-learned*, as that
 thou canst not read thy Bible, or the Booke of holy Scrip-
 ture, yet thou maist read the *Booke of Nature*, thy selfe: that
 is alwaies at hand, and freely bestowed vpon thee without
 any charge: that is plaine and easie, as that thou maist runne
 and read, or at least spell what thy dutie is, that is portable
 and easie of carriage, for thou canst goe no where but thou
 must carry that Booke about thee. Look then into it some-
 times, if thou canst not, or if thou hast no list or leasure to
 read the Scripture, as some wickedly vse to say: why then
 looke into the *Booke of Nature*, Thy selfe, and thereby learne
 heauenly wildome: there is enough to make thee without ex-
 cuse. There is a double vse to bee made of every creature,
 the one *Naturall*, the other *Spirituall*: Content not thy selfe
 with the naturall vse, without the spirituall: Doe as *Travel-
 lers* in a far country, make of every thing thou seest a good
 instruction, and every action a stirrup to heauenly medita-
 tion. I have shewed thee in some measure how to read Thy
 selfe, how to translate this *Booke of Nature* into the vse of
 Grace: now this doe. This study may become the best and
 learnedest

Abac 2.2.

41. v. 20.

Rom. 1. v. 20.

41. v. 20.

41. v. 20.

learned't of vs all, it was King Davids study, Psalme 139.
14.17.

But I haue read this Lecture principally for their sake,
who vse to plead ignorance, and to say they are not booke-
learned, or that they want teachers, and so thinke to excuse
themselves in their vices; Here I haue shewed that this
pretence & excuse will not serue, because the very Booke of
nature is sufficient to cut off this excuse: or to vse the words
of the Apostle, because the invisible things of God, from the
creation of the world (and in particular from the creation
of man) are clearely seene being understood by the things that Rom. 1.20
are made, even his eternall power and God-head so that they
are without excuse. Consider then the things that are made,
consider Thyselfe, and thereby get vnderstanding. Consider
what I haue said vnto thee, and the Lord giue thee vnder- 2.Tim.v.2.7.
standing in all things.

FINIS.

ERRATA.

Page 4. line 25. read beatissimæ for baptissimæ, p. 9. l. 2. r. diseased f. displeased, p. 19. l. 6. dele they, p. 20. l. 20. dele owne, p. 53. r. sparkles f. sparkes, p. 87. l. 24. r. evacuate f. evocate, ib. l. 26. r. spirituall f. spir tuall. P. 4. 11a marg. r. Par. in Rom. f. Par. in. & Rom. 5. 10. f. Rom. 6. 9. p. 32. r. Eccles. f. C.





The heads of certaine doctrines delivered in
the Booke of Grace, and here illustrated by
the Booke of Nature, are these,

- | | Page. |
|---|-------|
| 1 That there is a God. | 2. |
| 2 That there is a Trinity of Persons, in the unity of Di-
vine Essence, and an unity of Essence in the Trinity of
Persons. | 4. |
| 3 That our Lord Iesus Christ the Sonne of God, is God
and Man. | 5. |
| 4 That Iesus Christ the Sonne of God is Coeternall with
the Father. | 5. |
| 5 That God in his Nature and Attributes is incompre-
hensible. | 6. |
| 6 That the knowledge of God, and of the things of God, is
to be learned of God himselfe in his word. | 7. |
| 7 That there is but one means of salvation even Christ. | 7. |
| 8 That we must haue a sense and a sorrow for our sinnes, be-
fore we can be saved by Christ. | 8. |
| 9 That wee must consider our waies and take notice of our
sinnes, and misery, before we can truly repent, and turne
to God. | 10. |
| 10 That confession of sinnes brings peace to the soule, and
quietnesse to the heart. | 10. |

- 11 That we should not be dejected in mind, or cast away our hope by reason of troubles of minde, streights of conscience or vexation of Spirit. 11.
- 12 That the soule is immortall. 12.
- 13 That there shall be a resurrection of the body. 13.
- 14 That the salvation of those which truly repent, and unfainedly beleue the holy Gospell, is sure and certaine. 14.
- 15 That no man hearing of Gods eternall predestination, and unchangeable decree, is to cast away the care of a good life. 15.
- 16 That God is not the author of sinne. 16.
- 17 That we should not be questioning of hidden things, or of those things which are not profitable to know. 17.
- 18 That wee are to ascribe the praise and glory of all the good wee thinke, speake, or doe, to the goodnesse and praise of God, and not to our owne good nature. 18.
- 19 That we are to raise our affections from earthly things, and to set them on things that are aboue. 19.
- 20 That the things of this world are not satisfactory, or able to fill and content the mind of man. 20.
- 21 That we ought to endeavour to grow every day better and better and to increase in grace. 21.
- 22 That wee doe not liue the life of grace, vnesse wee bee active and stirring in well doing, desirous and diligent in seeking the preservation thereof, sensible of what may hurt it, and carefull to resist it. 22.
- 23 That wee cannot liue the life of grace, except wee attend upon the word of grace, the holy scripture. 23.
- 24 That wee must take heed of omitting that good which wee should doe, as well as of committing that evill which wee should not doe, if wee desire to saue, and not to loose our soules. 24.
- 25 That no man is to neglect the preaching of the Gospell, because God can saue without it. 25.
- 26 That no man be he ever so eminent for learning, for wisdom. 26.

- domo, for wealth and honour, is to neglect the hearing
of Gods word, and exercising himselfe therein. 30.
- 27 That superiours, and men of great and eminent place, or
grace aboue others, are not to despise and contemne their
inferiours, for their low and meane estate beneath
them. 32.
- 28 That inferiours ought not to envy their superiours, be-
cause of their greatnesse aboue them, but to bee content
with their place. 33.
- 29 That we ought to haue a sympathy, or fellow-feeling of
one anothers misery, and to be ready to helpe and com-
fort one another. 34.
- 30 That wee should endeavour with all diligence to hold u-
nity and concord one with another. 35.
- 31 That to revenge our selues, especially in every petty in-
iury, is a signe of great weaknesse, and not of a good spirit
or mettall. 37.
- 32 That wee should avoid all busy meddling with things not
belonging to vs, and beyond the bounds of our call-
ing. 37.
- 33 That we should seeke the common good, and not our owne
private alone. 38.
- 34 That wee should honour, and obey the higher powers, the
Magistrates and Ministers. 39.
- 35 That wee should be willing to be at charge, and to take
paines for the maintenance of the King and state. 40.
- 36 That the life and welfare of our supreame head and go-
vernour, the King, is to be tendered, and preferred before
our owne, or any other mans life or welfare. 42.
- 37 That they should behaue themselves well, both in word
and deed, that be superiours. 42.
- 38 That Governours and Commanders should regard soul-
diours, and giue them maintenance. 43.
- 39 That iustice iustly executed is the life and welfare of
the common-wealth. 44.
- 40 That there is but one Church. 45.

41 That Christ is the supreme head of the Church and not the Pope. 45

42 That the Romane Church is not the Catholique Church. 54.

43 That wee ought to approue of the imparity of callings, and the vnquall division of Gods gifts in the Church. 48.

44 That the Church of Rome is not to be the better thought of, for her outward pompe and glory: nor the Church of England, and the rest of the reformed Churches the worst to be thought of, for their plaine and meane estate. 49.

45 That the Church of England is not to be forsaken, or separated from, by reason of some supposed errors, and corruptions therein. 50.

46 That the voice of God sounding in his written word the Holy Scripture, is the speaking decider of all controversies in the Church. 53.

47 That wee ought to deny our selues (that is our owne iudgements, our owne wills and affections, our owne works and worthinesse) And to follow Christ, by beleeu- ing in him as our only Saviour, and obeying him as our chiefe Lord. 55.

48 That Parents, and all Masters of families, should bee carefull to purge and ridde their houses of all Idolaters, and other willfull and obstinate sinners. 56.

49 That all both men and women, high & low, should frame themselves to goe after their place and estate, and to vse that habit or fashion that is meet for them. 57.

50 That we should not be forward to censure or iudge to other men. 59.

51 That God is omniscient, and knoweth all things that wee doe speake, or thinke. 59.

52 That the wisdom and power of God in the making and framing of the body of man, is wonderfull and praise wor- thy. 60.

- 53 That God only is most lonely, and lone worthy. 62.
- 54 That wee ought to heare only such things as come from God. 65.
- 55 That we should be swift to heare and slow to speake. 65.
- 56 That wee should ioyne practise and profession together. 66.
- 57 That wee can never haue a good heart, as long as wee haue a bad tongue, and lead an euill life. 66.
- 58 That we should not abuse our tongues to the dishonouring of God by swearing, or to the defaming of men by slander, ing, or any kind of euill speaking. 67.
- 59 That we should not open our eyes to every object. 68.
- 60 That wee should be very carefull to keepe and preserue our spirituall sight, the eye of faith, from any hurt or blemish. 69.
- 61 That wee should abhorre idlenesse and every one walke in a lawfull calling, endeavouring to doe the best good we can, with the gifts which God hath given vs. 71.
- 62 That the greater our zeale, paines and travell hath bin, is, or shall be in Gods cause, the greater shall bee the weight of our glory. 37.
- 63 That we should not be disheartned from doing the duties of our calling, because we cannot worke that good which wee desire. 73.
- 64 That we should not goe beyond our gifts. 75.
- 65 That Parents should accommodate their children to a fit calling. 77.
- 66 That ignorance is the cause of sinne, and also of most fearfull destruction. 78.
- 67 That we should be very carefull that we doe not wittingly, and willingly offend against the checks of conscience, and the cleere light of Gods word. 79.
- 68 That we should not venture vpon the committing of any the least sinne, vpon presumption of Gods mercy, or in hope of future repentance. 86.
- 69 That wee must take speciali heed of recidivation, or falling

ing into the same sinne againe, after wee haue once repented thereof, and forsaken it. 81

70 That wee should not iudge of them as reprobates or cast-awaies, who hauing professed Christ & his religion, afterwards fall there-from in time of persecution, or some strong temptation. 82

71 That wee should not make the sinnes and infirmities, or the miseries of other men, a matter of our mirth and reioycing, but of our sorrow and heavinesse. 84

72 That we should not faint in afflictions, but patiently endure, in regard of the ioy that is set before vs, and the glory that shall be revealed in vs. 85,

73 That we should not seeke to please itching eares, that is, such as desire to heare novelties, rather then the wholesome doctrine of faith and repentance. 86.

74 That it is good for our soules health to be walking diligently in the duties of our profession. 87.

75 That the authority of the Church is not aboue, nor yet equall with the authority of the scripture. 88.

76 That the plea of the Papists, in saying, their Religion is the old Religion, and their Church is the Catholique Church, is not sufficient to proue their Church and Religion to be true.

FINIS.



